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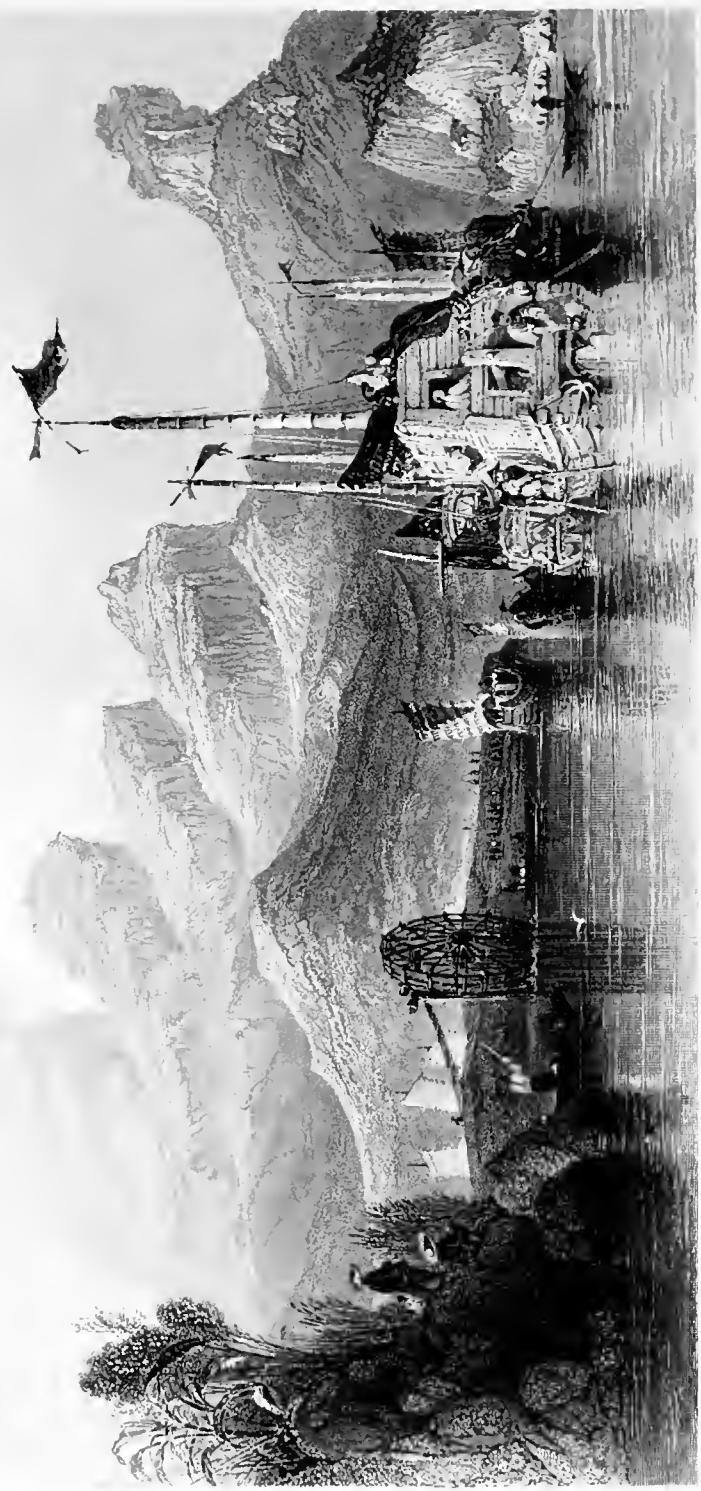




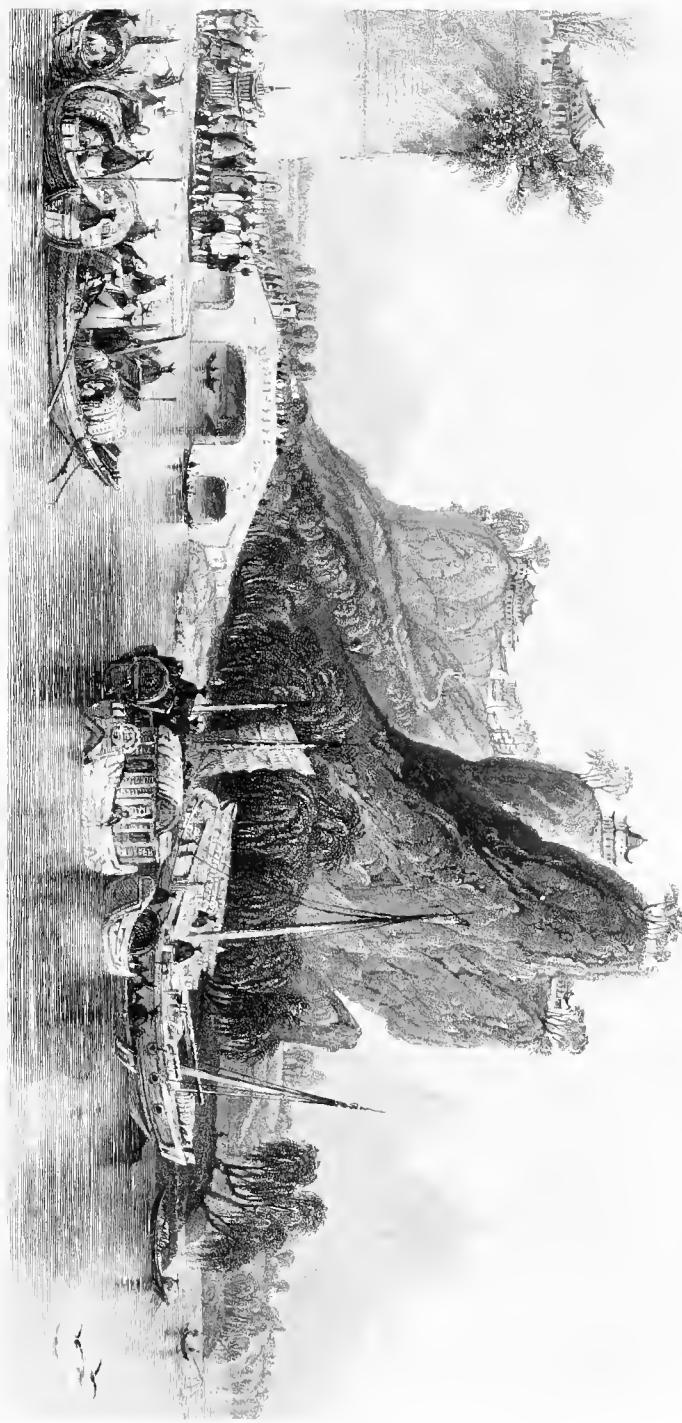








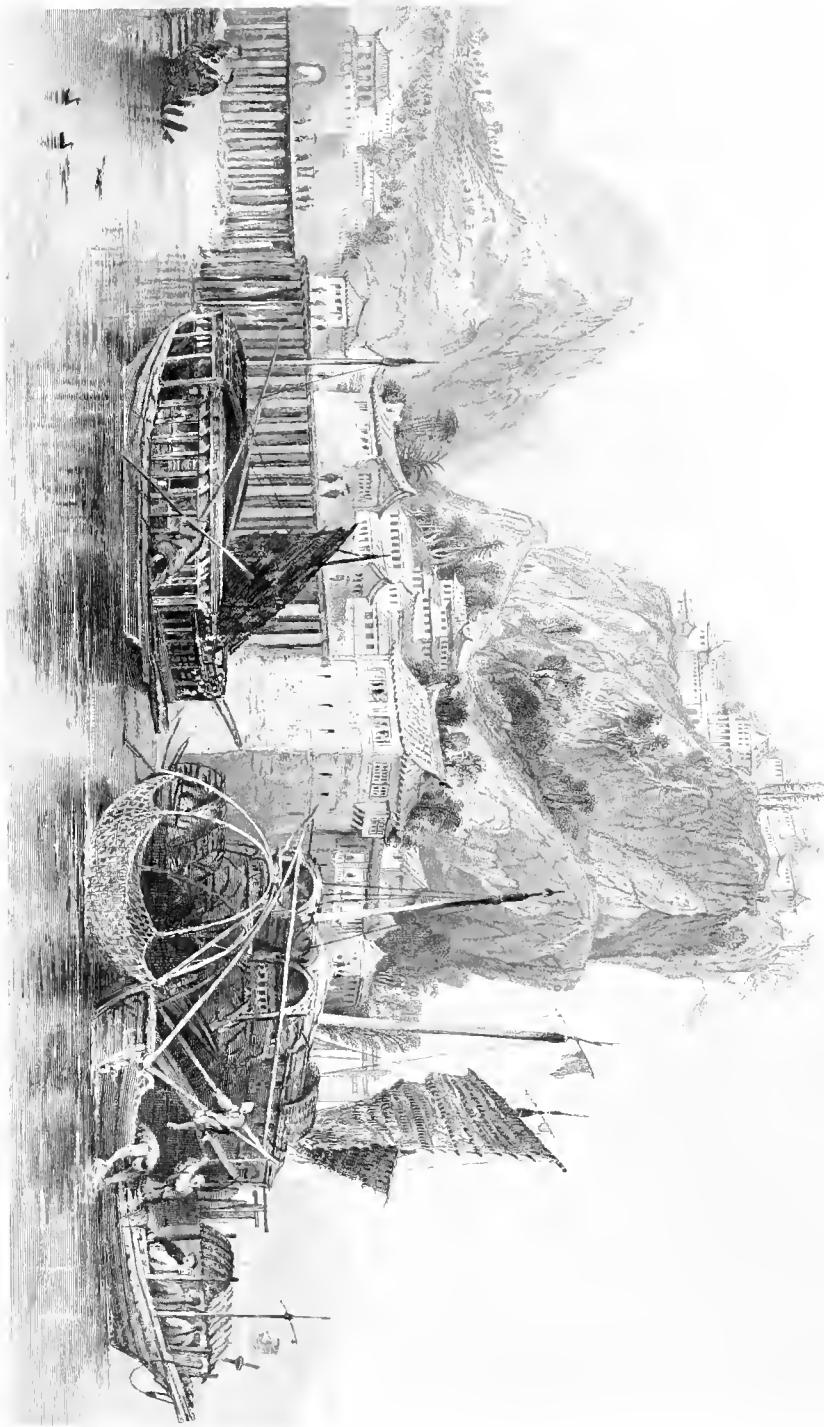
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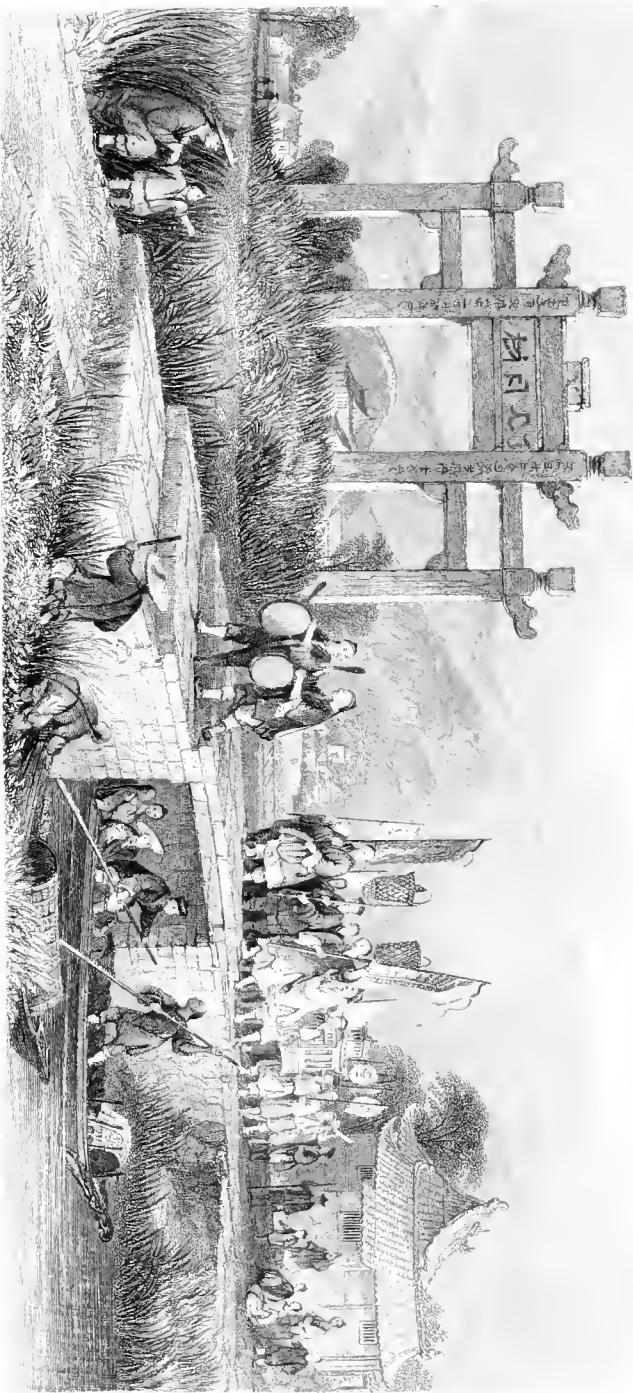


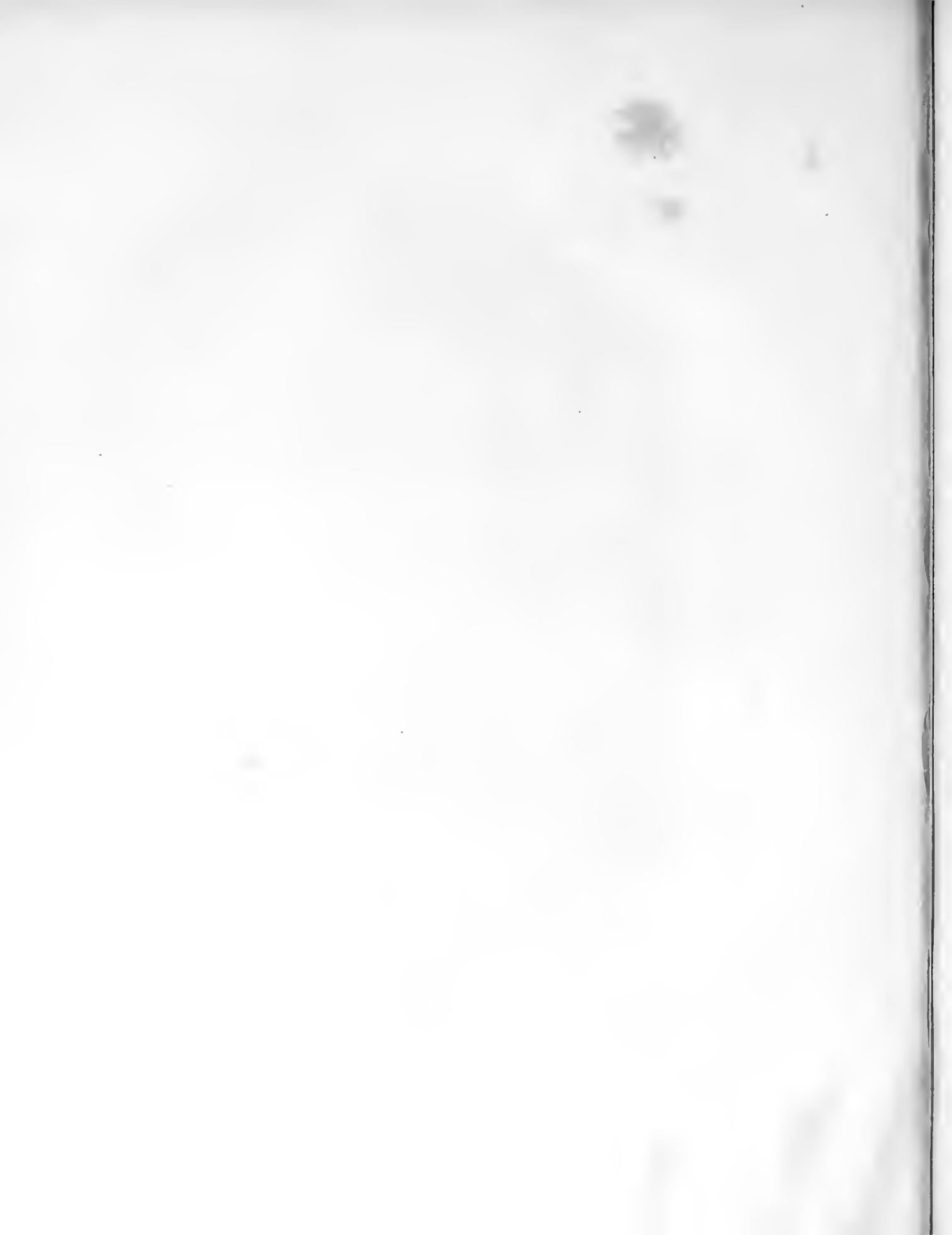
















CHINA. - *Watermill, near Canton.*







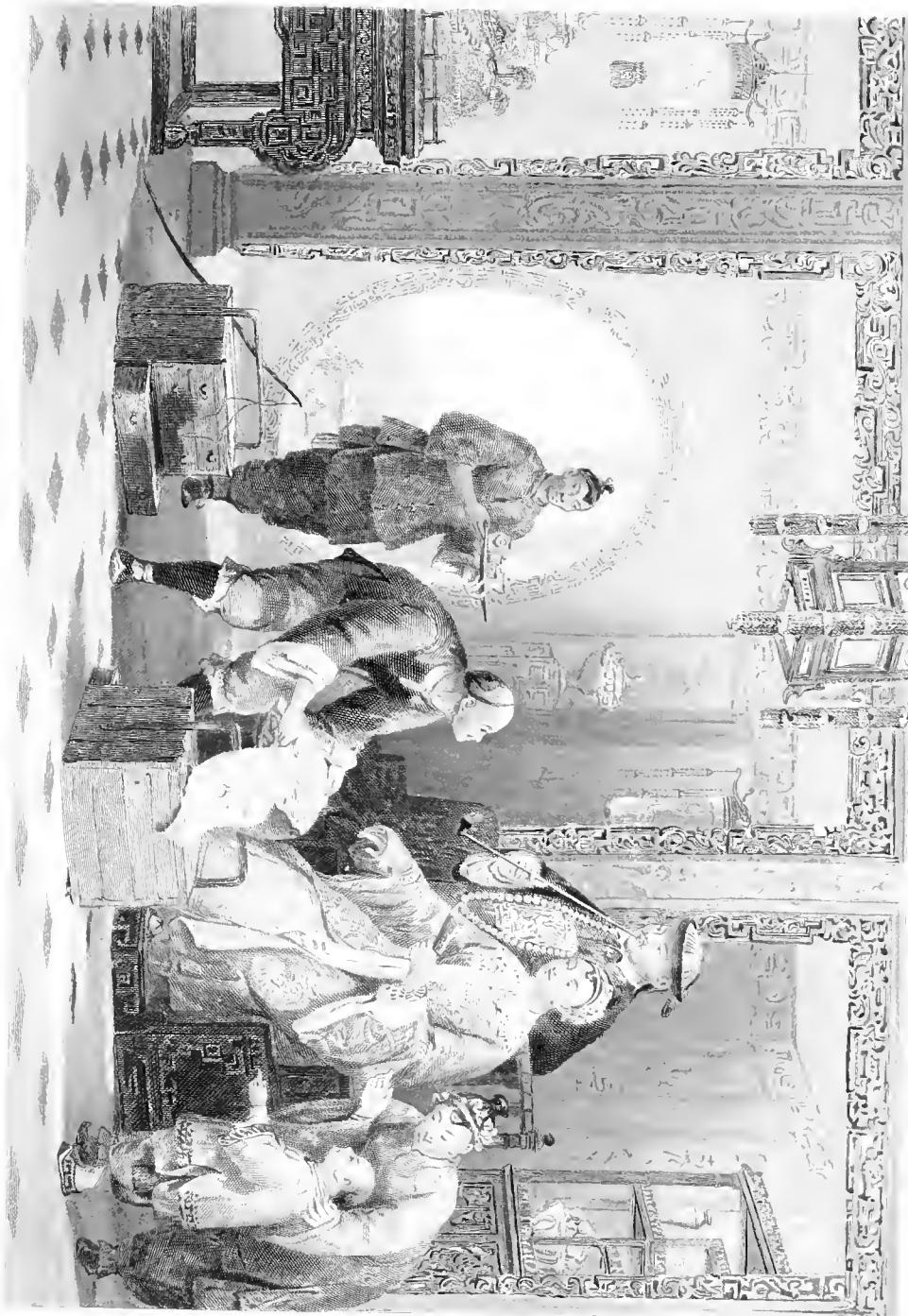


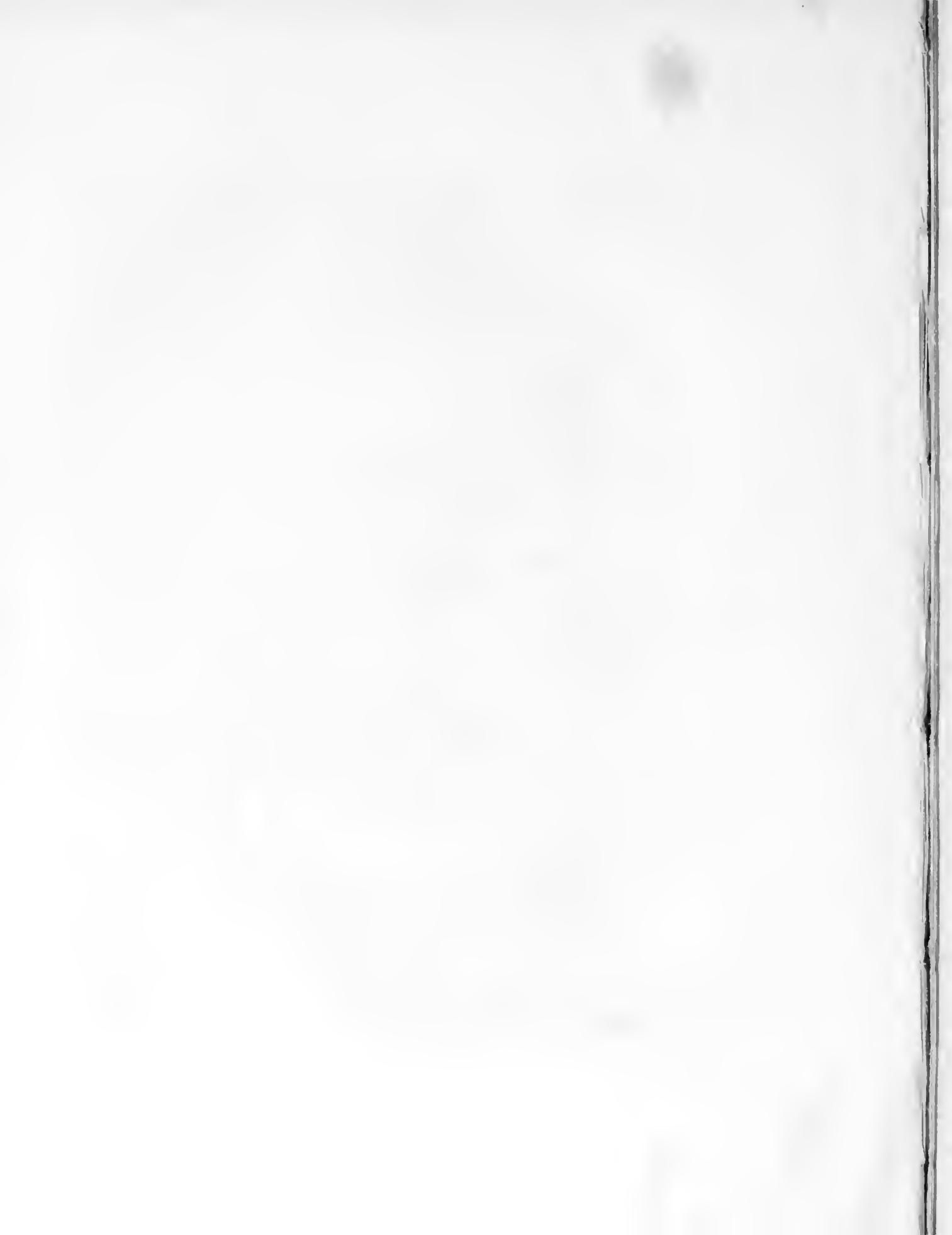


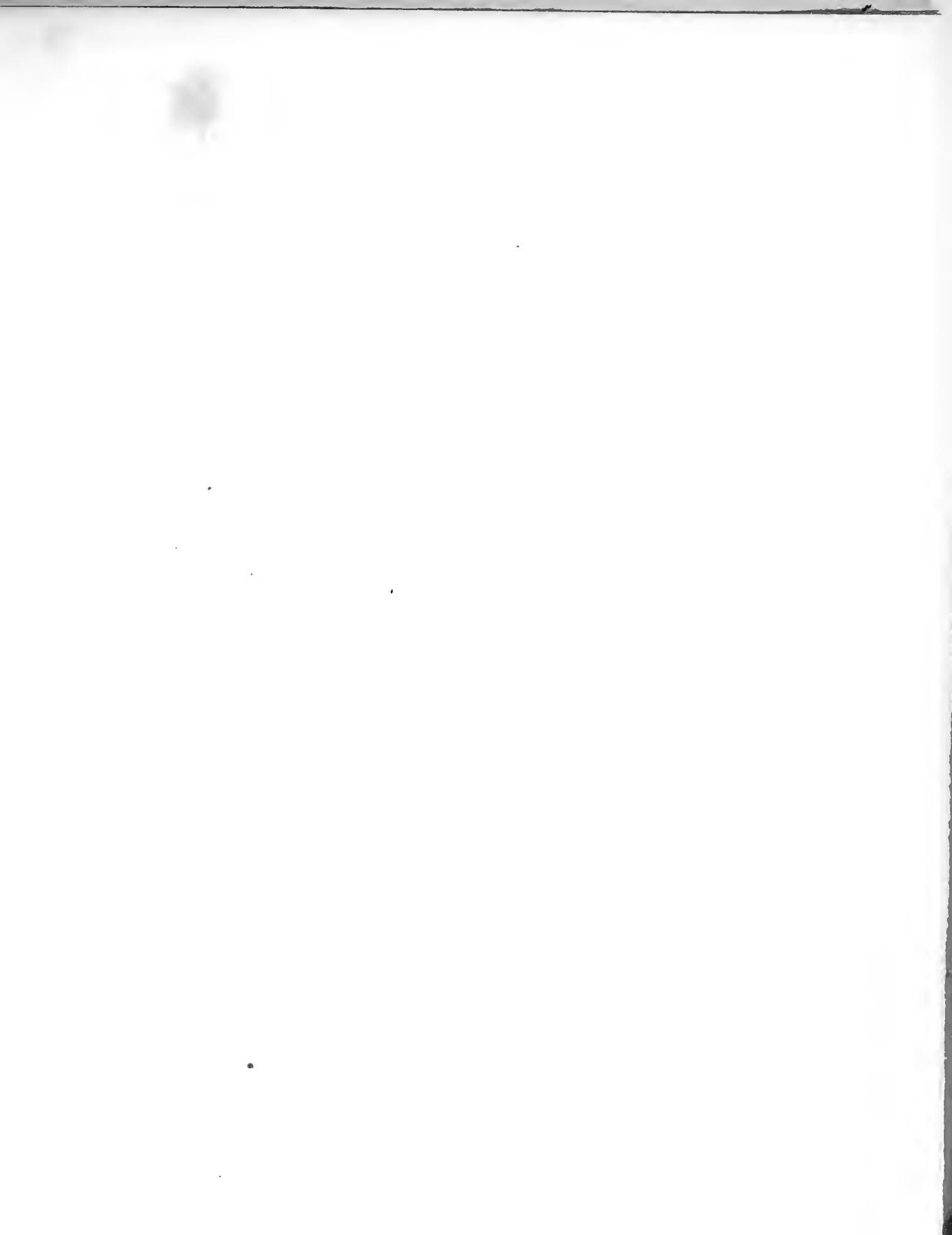


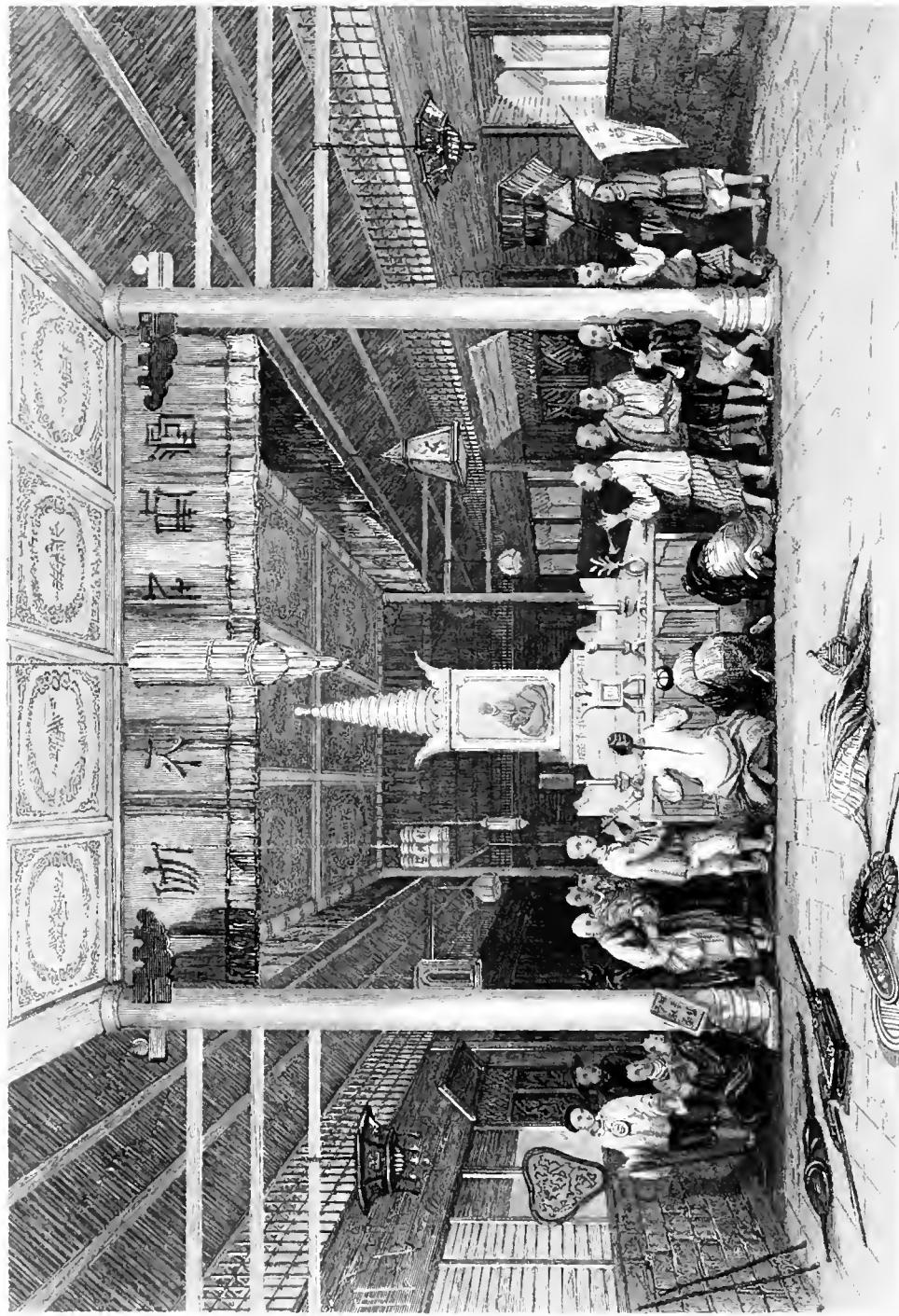


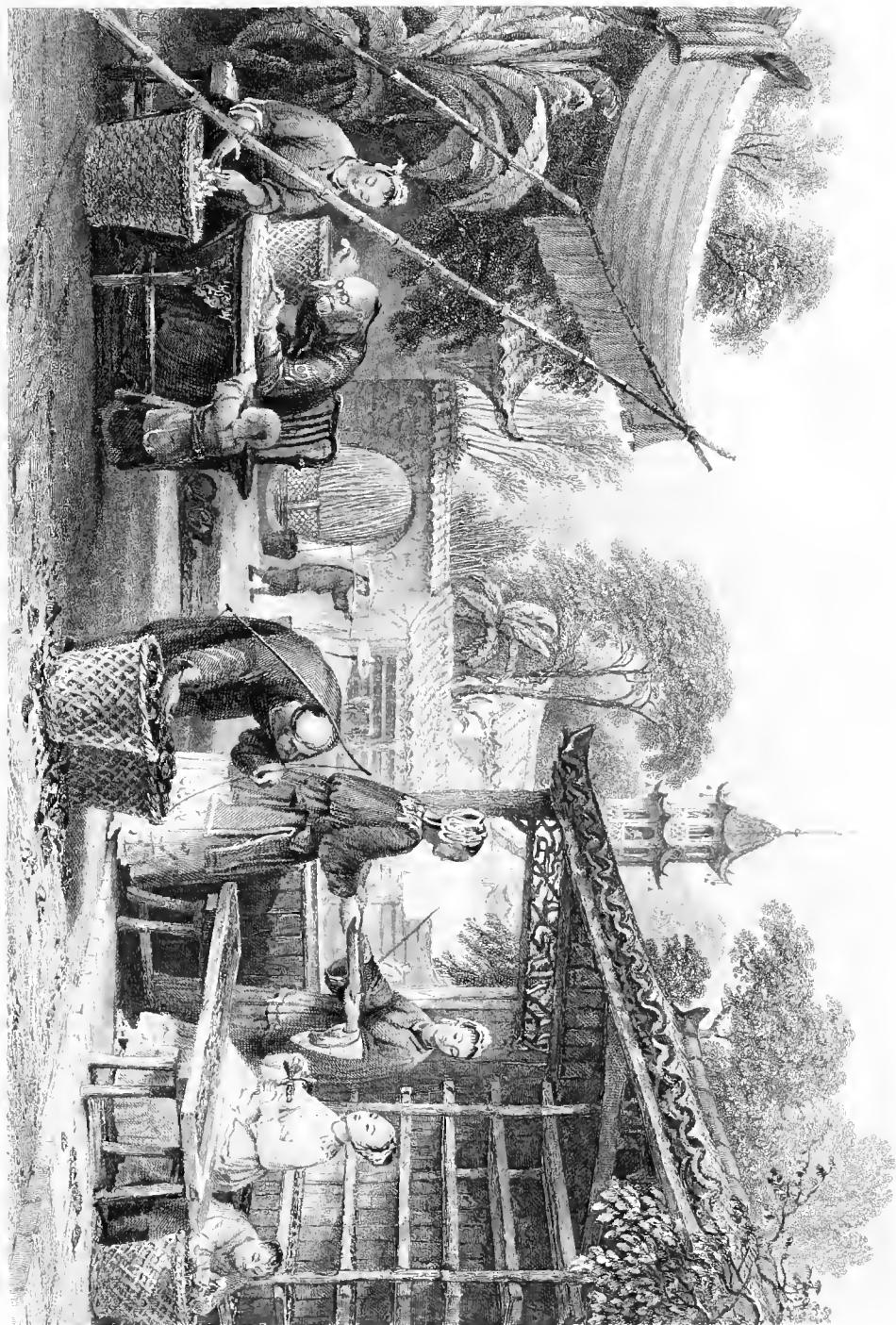




















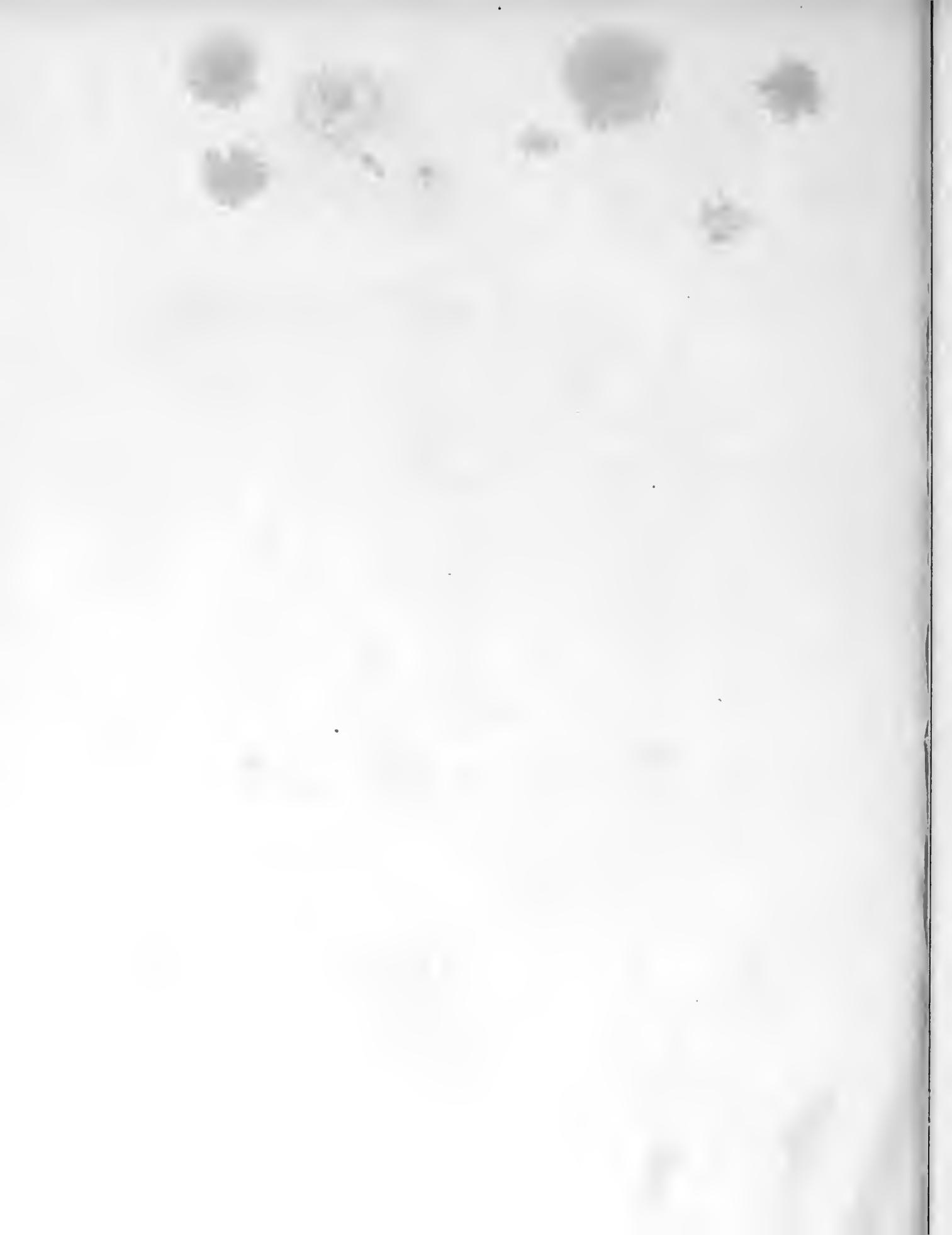
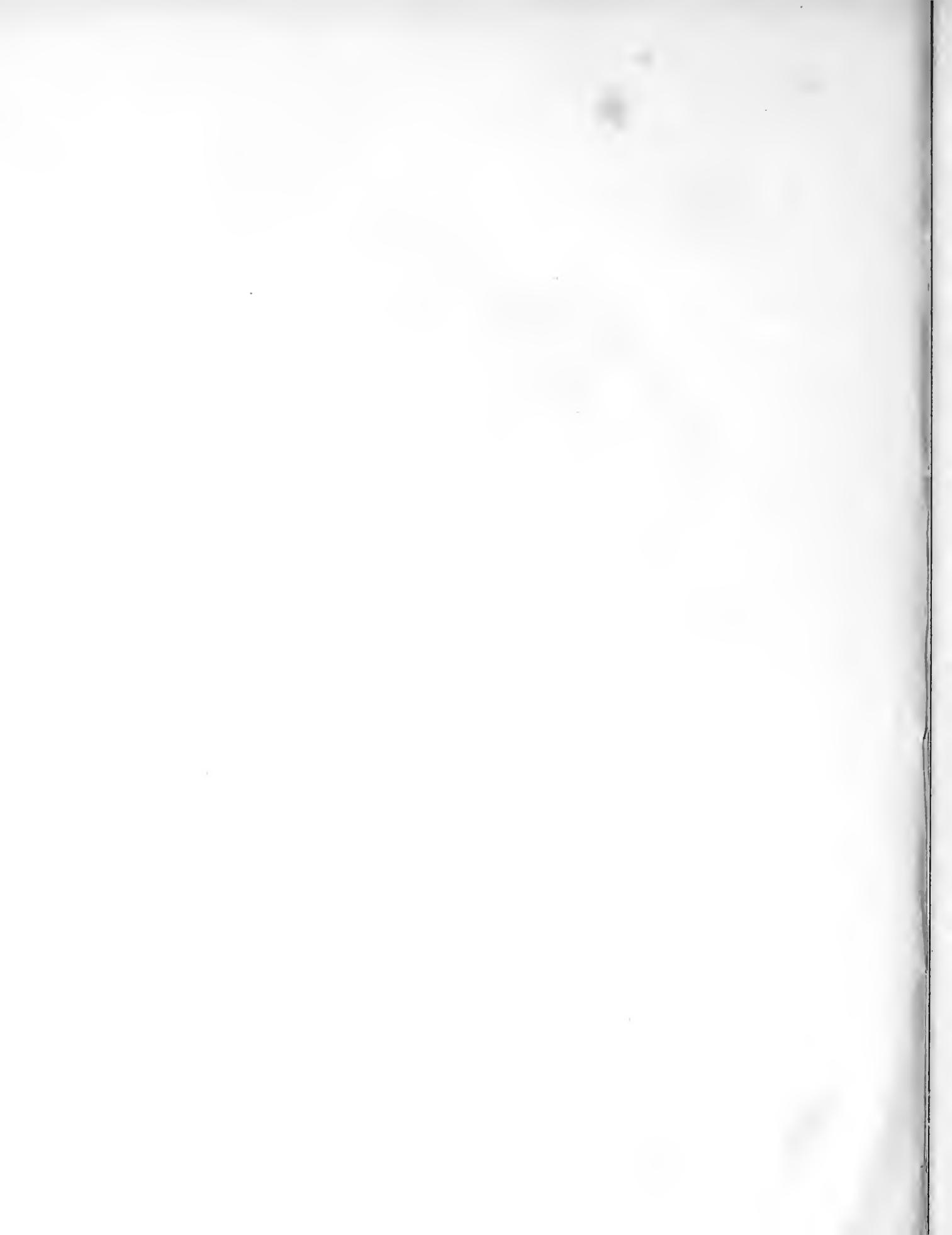






Illustration by *John Leech*











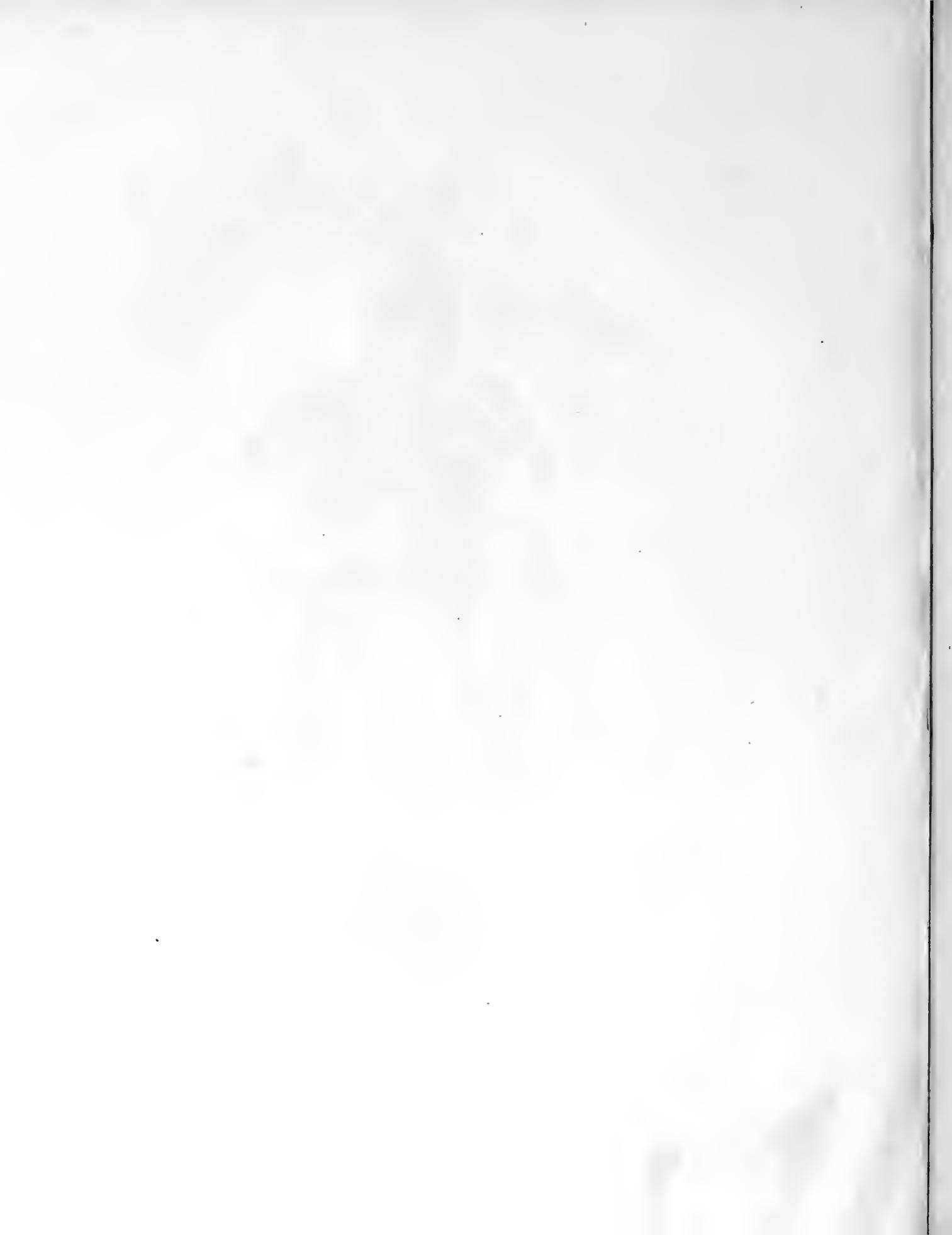






the 1907 man





THE
CHINESE EMPIRE
ILLUSTRATED.

THE POLO TEMPLE, TAI-HOO.

It lies not in our power to love or hate,
For will in us is over-rul'd by Fate.

THE UNHAPPY MARRIAGE.

MANY islets sparkle on the waters near to the eastern shore of the Tai-hoo, and many promontories project into them, and many mountains hang over them; and all these occasions of improvement into scenes of greater beauty and attraction, have been ardently embraced by the inhabitants. Villas and farms are seen reposing at the foot of a bold mountain-chain, that margins the lake for many a mile; and two slender pagodas, one crowning the extremity of a promontory, the other springing up from the summit of a rocky islet, mark the entrance into Pine-apple bay. Here the waters are for ever tranquil, disturbed only by the arrival and departure of trading-junks, engaged in carrying away cotton, or importing foreign produce, brought hither by the imperial canal, from the great city of Hang-tchou-foo. Trade is active and profitable, requiring the establishment of a collector's office, which the tall pillar and the dragon-flag before it indicate.

In the foreground of this agreeable prospect, and in one of those picturesque positions which seem never to escape attention amongst the Chinese, stands a Hall of Fate, the Polo Temple, whither pilgrimages are frequently made by despairing or disappointed lovers. There is a well within it, to which peculiar virtues are ascribed, in healing the wounds of slighted love, as well as in promoting the success of mutual attachments. The mode of employing the remedy varies with the character of the disease: a hopeless passion is mitigated by a copious draught, or extinguished totally by plunging a burning torch into the greatest depth of the waters. On the

inner wall is suspended the portrait of an enchantress, who dwelt for many years on the Pine-apple rock, and, dying, left it as a refuge for victims of unrequited affection, which it is suspected she herself must once have been counted amongst. Whether the siren communicated her preternatural powers to her legaey, whether she was eminently beautiful in life, or that her portrait has been contrived to represent her as having been so, for malicious purposes, must remain untold; but, it is believed, that many love-lorn swains, attracted by the fame of the Polo Temple, and having visited its shrine in search of relief, became so enamoured of the enchantress's portrait, that they were never after able to withdraw from it their fixed and fascinated gaze. In China, the instance of a goddess, "the Queen of Heaven" excepted, is remarkable, because their national religion asserts that females are inadmissible to paradise, although transformation may accomplish that inestimable object. Beyond the temple, and at the farthest point of the rock that overhangs the deep waters of Tai-hoo, another, and still more effectual remedy for a broken heart, is provided. There the lover may fling himself headlong from the dizzy height, and heal the deepest wounds that capricious Cupid can possibly inflict. It was thus the oracle informed Venus, that her grief for Adonis would find a remedy; in this way only was Lesbian Sappho enabled to obtain relief from incessant pain; and Dencalion was never extricated from the pangs of Pyrrha's love, until he cast himself from the summit of Leucate's rock.

TAE - PING SHIAO U - KWAN.

IN THE PROVINCE OF KEANG-NAN.

"I am disgraced, impeach'd, and baffled here;
Pierced to the soul with slander's venom'd spear,
The which no balm can cure, but his heart's blood
Which caused this murder." SHAKSPEARE.

TWELFTH only in political importance amongst the flourishing cities of Keang-nan, Tae-Ping is first in picturesque position, and in general character for refinement and civilization. Partaking of the natural blessings of the province, a genial climate and generous soil, it is enabled to compete with the largest cities in the empire in the quality of its manufactures, the improved growths of its fruits and vegetables, and the reputation of its public seminaries. Indian ink, japanned wares, rice-paper, cotton, and silks, constitute the principal and most profitable of their transports; and the fishery of (sheyu) salmon is very productive; here salt, marble, and coal are procured in abundance in the encircling district.

The meeting of three navigable rivers here, all tributaries of the Yang-tse-keang, attracted hither, at an early period, the merchant, and manufacturer, and carrier; and here government deemed it prudent to establish a bar, or barrier, or boundary, at

which toll was to be paid and licenses granted. The position of the city is insular, and its enclosing rivers are crossed by pontoons or bridges of boats, that rise and fall with the rapid changes in the water-level; navigation also is less impeded by such yielding structures than by permanent buildings of either wood or stone, and they are both more easily destroyed and more quickly restored whenever war may arise. Walls, twenty feet in height, surround the city, enclosing within their circuit a surface varied by rocky eminences and secluded glens. The public buildings are very numerous, especially those dedicated to Confucius and the study of philosophy. From these seats of learning the empire is furnished with a large proportion of persons eminent for their acquirements in law and medicine, as well of those whose learning should render them superior to the baseness of becoming religious impostors, for as such only and truly can the priests of Bhudda be characterized.

The literary reputation of Tae-ping is very ancient, and many emperors have conferred privileges upon it commemorative of the education of great mandarins. At the period of *Yu* (the Chinese deluge,) this noble city belonged to Yang-chow; in the age of Confucius, to the territories of Woo; during the anarchy of "The Fighting States," to Tsoo and Tsin; soon after which it is called in Chinese maps, Tan-yang. Its present appellation, Tae-ping-foo, was bestowed upon it by the Ming, or twenty-first dynasty.

No barrier in old China is more famous in story than the Shaou-kwan. Perhaps the tale which the natives tell of "The Flight of Tsze-sen," is the most marvellous, as well as the most characteristic of national taste in literature. Woo-chang, father of the famous Tsze-sen, was tutor to the heir-apparent of the state of Tsoo, and having ventured to remonstrate with the king upon the banishment of his son, was himself sentenced to be his companion in exile. After some years' absence, the tutor was recalled to court, and desired to invite his two sons to repair thither also. One of them obeyed, and paid the forfeit of his loyalty to a faithless monarch, by being immediately put to death along with his aged father. Conscious that a day of reckoning would yet arrive, that the surviving son would yet seek restitution of his rights, vengeance for the murder of his father and his brother, and be "a very serpent in his path," the king directed Hei-sze ming, brother of his chief minister, to go in pursuit of the survivor, and bring him, dead or alive, into the imperial presence. The officer immediately set out on his commission, attended by three thousand horsemen all clad in coats of mail. Intelligence of their approach reaching Tsze-sen, he resolved on immediate flight, but the rapid advance of his enemy not allowing a moment for taking leave of his family, his disconsolate wife dashed out her brains against the wall of her apartment, while her husband climbed over the garden-wall, and, mounting a horse, held in readiness by a faithful servant, effected his escape.

Their keen appetite for cruelty being rather sharpened than blunted by the first disappointment, his pursuers lost not a moment in resuming the chase; but their victim had employed his time to the best advantage, and, having entered a thick forest, through which the road passed, he ascended a lofty tree, and there awaited the arrival of the horsemen. From his concealment, taking deadly aim, he shot the leader of the party,

Hei-sze-ming, with an arrow through the heart, which threw his followers into the utmost consternation. Having taken the precaution to secure his horse to a distant tree, Tsze-sen now descended, favoured by the confusion Hei-sze's death had occasioned, and, stealing away to his steed, mounted, and renewed his flight. Some few of his pursuers suspected the route he had taken, and, following in the track, came within arrow-shot of the fugitive. Of this rashness they soon repented, for his dexterity was so great, that, "like the Parthian, he shot them as he flew," and not one now survived, to press him on his course.

Scarcely had he escaped from one danger, than another presented itself; this was the approach of a large body of cavalry. Escape being impossible, he rode boldly forward, and found, to his surprise, that they were not enemies of his cause; on the contrary, that they detested the tyrant who had occasioned the miseries of his family. Passing on still, the same Providence that had hitherto watched over him continued its faithful guardianship: he next met a peasant on the way, and, entering into conversation with him, found that he too bewailed the fortunes of his country, and earnestly prayed for the downfall of its despotic ruler. This declaration encouraged him to ask the peasant's guidance to Sung, where the exiled prince lay concealed. There he organized a little army, and prepared to defend himself; but the king's forces were too numerous to leave any chance of victory, and in the first engagement the prince himself fell. Unable to endure her great afflictions, the princess terminated her own existence, having committed her son, a spirited youth, to the protecting care of her husband's friend. Tsze-sen was not long in forming his resolution, nor longer, probably, in acting upon it; and taking the princely boy along with him, he cut his way, sword in hand, through the ranks of the enemy, and escaped. In this desperate adventure he was supported by eighty brave soldiers, at the head of whom was Tsze-wan-ling, beside a number of his father's followers and dependents. With this force he set out for the state of Chin, another of the petty kingdoms into which China was then divided. Arrived at the court of this principality, he was presented to the king by Meaou-tsزو, the prime-minister. His accomplishments, learning, military skill, and manly person, soon recommended him to the favour of the monarch, who invited him to prolong his visit, promising him in return the hand of his only daughter. Tsze consented, and the report was quickly circulated amongst the courtiers. The king ordered a splendid entertainment, at which all the ladies of quality attached to the palace made their appearance, amongst whom was the foster-mother of the betrothed princess. This fond, foolish old lady, overjoyed at the prospect of her protégée's alliance with a hero so distinguished, could not refrain from pointing out Tsze-sen to all the ladies. In China, such conduct is not only rash, but immoral; and so much were the feelings of Tsze outraged by her indecorum, that he instantly declined the marriage.

It now became necessary for him to withdraw from the court of Chin: in doing which it appeared that unforeseen difficulties were to be encountered. When the king of Tsoo first heard of Tsze's arrival at the court of Chin, he requested the monarch of that country to cut off his flight, by intercepting him at the barrier of Tae-ping-shaou-kwan;

and two generals, Yuen-yen and Nang-yn, were appointed to execute the design. The fascinating manners of the fugitive having completely captivated the king and his daughter, military operations and the occupancy of the barriers were in consequence suspended. But the marriage being broken off, and Tsze again *en route* for an asylum, both for the royal child and for himself, the stratagem of his mortal foe was revived.

To force the passage of the position at Shaou-kwan, was hopeless, under the circumstances, and stratagem is best employed in opposing stratagem. Providing himself with proper disguises, he set out as an itinerant merchant, the little prince carrying some of his parcels; in the day-time wandering amongst the hills, and taking unfrequented paths, at night resting in woods or eaves. But the effects of this gipsy mode of life upon the health of the prince, alarmed Tsze so much, that he at length resolved on running all hazards, and appealing to the most skilful physician of the district. Proceeding to his dwelling in the hills, they found a grey-headed old man, who advanced towards them with a bamboo stick, to guide and support his feeble steps; but scarcely had Tsze described the symptoms of We-shing's complaint, than the venerable leech recognized the two friends. The fidelity and humanity of medical men is proverbial in all countries; they are never known to betray the seerets of the sick-room or death-bed; nor do the members of any profession bestow so large a share of their time and attention gratuitously upon the poor. The Chinese doctor disclosed his detection of the fugitives' disguise, for the express purpose of saving their lives by facilitating their passage of the bridge of boats; and for this purpose he adopted the following contrivance:—he caused a neighbour of his, who resembled Tsze-sen in features and stature, to put on the fugitive's clothes, mount his horse, and ride timidly to the bridge-head, the rest of the party accompanying him in the usual way of servitors. The moment the false Tsze reached the bridge, he was arrested by the guards, while the attendants were all permitted to pass without any attention or inquiry, the object of the king being accomplished, as they supposed. The prisoner protested against such treatment, declared that he was not Tsze-sen, that he knew nothing of such a person; but the more energetically he denied the charge, the more confident the guards became that they had captured the real Tsze. At length the aged doctor was passing that way, and hearing the circumstances, proceeded to the prison, when, to the amazement of all parties, but more especially of the generals Yuen-yen and Nang-yn, he reeognizes and identifies a neighbour of his own.

The delay which this stratagem obtained, the fugitives improved to the utmost; and, continuing their flight, reached the banks of the Woo-leang; a fisherman eonveyed them across the river, but Tsze suspecting that his pursuers would compel him to ferry them over also, or to disclose his rounte, besought him to observe secrecy. To this the boatman solemnly pledged himself, and, bidding the prince and his friend farewell, pushed out into the midst of the stream, and, while they were yet in sight, tore up his sails, and sunk himself and his boat for ever in the waters. There was a woman, also, washing clothes at the edge of the river, when Tsze embarked, whose betrayal of their rounte might have proved equally fatal: to her Tsze also communicated the seeret of his real

character, and besought her fidelity. Before the boat had reached the farther shore, they perceived that she had committed self-destruction by hanging herself from the branch of a tree.

By such means, mysterious certainly, if not miraculous, the lives of Tsze-sen and We-shing were preserved, and, escaping from the snares that were laid for their destruction, they arrived at last at the court of Woo. The prince, being seated on his throne, appointed Tsze-sen the commander of his army, who, marching upon the territories of Tsoo, avenged his brother's cruel death, and has ever since been celebrated as the Coriolanus of Chinese history.

THE PASS OF YANG-CHOW.

“ Oh! far away ye are, ye lovely hills,
 Yet can I feel the air
 Grow sweet while gazing where
 The valley with the distant sunshine fills.” L.E.L.

THERE is some little falsehood, or error, or exaggeration, mixed with a much larger proportion, however, of truth, in the narratives which the learned Jesuits have left us of China and the Chinese. Whatever may have been the cause, they have grievously misrepresented the circumstances of Yang-chow-fou in their own time, as indeed in every other. This charge refers more particularly to their statement, “that the inhabitants educate with great pains, many young girls, and teach them to sing, play on instruments, paint, and acquire everything requisite for an accomplished education, and then sell them as morganatic wives to great mandarins.” This is a total misconception of fact: females are not thus reduced to slavery, or made commodities of public barter; how could the inhabitants, themselves all slaves of an emperor, enslave their peers? These girls are apprenticed to professions by their parents, and afterwards appear as public performers for the gratification of a luxurious community. Had the Jesuits said “that music, painting, poetry, and general literature were here very highly cultivated,” it would have been a genuine character of the city and its vicinity.

The climate of this district is exhilarating, like that of south Italy, and Sicily, in the Mediterranean; the country all around picturesque, romantic, varied by scenes both tame and wild, familiar and desolate; and the commerce of the place so active, that multitudes are drawn hither by utility, and detained by pleasure.

Beneath a fanciful flat-arched bridge, a canal falls into the Yang-tse-keang, and on a rocky height above it are pleasure-gardens, and public pavilions, and rustic theatres, from which the view over the delightful province of Keang-nan is so gratifying and celebrated, that the Pass of Yang-chow is also called “The Rock of Views.” To these rocky retreats from the cares of commerce, the mandarins and the millions withdraw each evening; and, at these periods the crowds that seek a transit of the bridge

is too great to be accommodated within a reasonable time, so that a number of small boats are put in requisition to ferry the fashionable across the canal, a distance of a few yards only. Much of the interruption which the poor sustain, who are almost driven into the water, arises from the multitude of attendants upon the sedans of the mandarins: rank, greatness, superiority above his fellow-men, being uniformly estimated by the splendour and number of a mandarin's retainers.

At the embouchure of the canal that traverses the Pass of Yang-chow, is a little bay in the river, where the salt-junks lie at anchor, and where they transfer their valuable freights to boats that navigate the canals and minor rivers of the province.

Modern writers, who have collected diligently every published passage relating to Yang-chow, imitate the bad example of the Jesuits in ascribing to its citizens the double guilt of slave-dealing and immorality. They mistranslate the imputation, and speak of the especial beauty of the females here, while their accomplishments alone were the object to which the monks alluded. They pretend to tell many a tale of adventure that occurred at the "Caetus-bridge,"—on the "Rock of Views," and beneath the fleecy clouds of Yang-chow; but all are pure creations of the fancy.

Yang-chow-fou is a city of ancient foundation, and said to contain two millions of inhabitants! At the period of Chinese chronology called "Spring and Autumn," about the year 600 B. C., it formed part of the state of Woo; it passed afterwards into the power of Yue; but under the Chen-kwo, or "Fighting Kingdom," it was transferred to the government of Tsoo, and thence to that of Tsin, the first of the line of universal monarchs. It was subsequently annexed to the district of Kei-keang, or "The Nine Rivers." At later periods, it is designated in native works by the name, Keang-too, "the River Court," or Court of Leang-nan, Kwang-ling, and Pang-chow; but the Sung dynasty restored its original name. At the commencement of the Ming, or last Chinese dynasty, it was known as Wei-haë-foo, which it exchanged for its present designation of Yang-chow. The district includes three cities of the second rank, and seven of the third. One of the most remarkable objects in this locality is the Ta-tung-shang, or "Great Brass Hill," so called from a monarch of Woo having coined money there. Other eminences adorn and distinguish this admired region; amongst them are the famous Kwan-leen-keang, the most remarkable for outline and elevation in the empire; and the Tuh-kang, to the north-west of the city, impending over the waters of the Yang-tse-keang, on which it is seated.

Amongst these lofty, sunny, yet agreeable hills, some natural productions are gathered, which are valued and admired. A medicinal plant called the cho-yo, well known in China, and of which there are thirty species, or sorts, is held in the highest esteem; the ho, or star-tree, is also indigenous here, as well as the hevan-heva, or circular-flower. They tell a story of this last rare production, which seems to be the original of our own fancy about the platanus—that the whole family of the species now naturalized in the British isles, originated from one implanted Oriental tree; and that whenever the parent sickens, all its offspring become sensibly affected. An inclement season is said to have cut off all the circular-flower trees in China, save one only,

and even this showed indications of disease; upon which the emperor Che-ching, of the Mongol dynasty, caused it to be engrafted on the Pa-séen-heva, and partially preserved the kind.

“The twenty-four city-bridges” have been admired for their solidity, not for their science. Visitors will doubtless feel a desire to see the tomb of Pwan-koo, the first man who sprung forth out of chaos, as well as the mausoleum of the emperor Yang-te, at Lung-tang. In the vicinity are the ruined walls of the ancient city of Kwang-ling, the gardens of Suy, or Shang-lin, and the supreme forest. Close by the pass of Yang-chow is the Hevan-heva terrace, on which were formerly several costly pavilions, besides Halls of Ancestors, and of Confucius.

A STREET IN CANTON.

“Hence is it that a city street
 Can deepest thought impart;
 For all its people, high and low,
 Are kindred to my heart. MARY HOWITT.

OLD Canton presents a specimen of street-life and street-habits in China, which may be received as a general representation of city scenes. And, in analyzing the practices and manners of trades-people and dealers of all descriptions, and describing what travellers signalize as peculiarities, a coincidence with European, even with antiquated London customs, much more striking than is generally imagined, will present itself. From its very ancient foundation, and the long establishment of a productive commerce here, the population have outgrown the mural limits of the city, and a suburb of great extent has been added. The accompanying illustration, however, does not represent either the suburban or the European quarter, but strictly and truly a street of active business in the very heart of the ancient Chinese city of Quang-choo-foo. The extent of the original walls is only six miles, but the population of city and suburbs, together with the amphibious beings that dwell on board the junks on the Pearl river, is estimated at one million of souls.

Although the area within the walls is so limited in extent, from the very contracted breadth of the avenues, as well as from the economy exercised in applotting ground for building, both streets and houses are surprisingly numerous. This arrangement necessarily precludes the general employment of wheel-carriages; and the streets of Canton resemble the flagged courts and passages, that afford so much convenience to the foot-passenger in London, and which operate so beneficially in diminishing the concourse in the great thoroughfares. They may also be not inaptly compared to the arcades of Paris, in all respects save the glazed canopies that shelter them. Every avenue is floored with spacious granite flags; so that were wheel-carriages in fashion, or rather, could they

obtain admission, they would roll along as if a tram-way bore them. This, however, is impracticable in most instances, each street being contracted, at its extremities, to the breadth of a mere doorway; here a strong wooden valve, or iron gate, is hung, and here also is a guard-house, in which the night-watch is stationed. To these the care of the separate, single streets, is entrusted, to protect them against thieves, to give the alarm and assist in the event of fire, and to preserve the peace amongst the occupants themselves. But this restriction upon liberty is not a peculiarity; it has been long established in the cities and large towns on the continent of Europe, where the Jews were confined to a particular quarter, and gates erected at the end of every street so appropriated. These were always locked at night, and guarded by the police of the place. At Nagasaki in the island of Japan, the Dutch traders, should they wish to sleep ashore, are required to submit to a similar description of nightly imprisonment and surveillance.

Deficiency of scientific knowledge in architecture, especially in the formation and support of the roof, has impeded the efforts of builders in China, so that the houses seldom rise higher than two stories; and even this elevation is chiefly attained by the aid of wooden frame-work, such as was once imported into this country from Holland, and such as may yet be seen in Chester and other ancient cities of Great Britain. The houses of the richer classes are frequently of brick—of the less prosperous, of brick and wood, or of the latter only—but, of the poorest class, of unbaked clay or mud. Kien-lung observed, on looking over a portfolio of English architectural views, that “ground must be very scarce in our country, since we were under the necessity of building such high houses.”

An old print of Lombard-street, London, in the time of Sir Thomas Gresham, will give a tolerably correct idea of the streets of Canton at the present day. Doors and windows stand open, protected from the weather by projecting eaves, and falling blinds, and fixed verandas. The wares are all exposed for sale with such confidence in public honesty, that the passenger experiences more familiarity and freedom from restraint in the trading streets of Canton, than inside the shops of London or of Paris. Large umbrellas, the handle and the hood of bamboo, are spread wherever space permits, and a profitable trade is not unfrequently conducted beneath their grateful shelter. Lanterns are suspended over every door and window at nightfall; and, indeed, during the light of day, this Chinese emblem is seldom withdrawn. Either over the shop-window, or beside the door, a *sign* is usually placed, emblematic of the proprietor's calling, or in some way connected with the commercial history of the house. This was once a prevailing custom in London; the grasshopper was Sir Thomas Gresham's sign; and within the last century, the George and Dragon, and the Bible and Crown, have been removed, and succeeded by embellishments more classical or architectural. A further similarity may be traced between the streets of our ancient cities and those of China, in the proverbs inscribed over the shop-doors, or on some conspicuous part of the ware-room within. Our cook-shops of old were distinguished by the useful maxim above the entrance, of “Waste not—want not.” A wooden house, yet perfect in Chester, exhibits on its

sign-board, "God's providence is our inheritance;" and, sentences from the sacred Scriptures adorned the walls of many an oak-parlour in England, in feudal times. Attached to ancient usages, the Celestials tenaciously adhere to the practice of inscribing their doors, and cornices, and panels, with extracts from the writings of Confucius, all of the admonitory, or didactic kind—while our shopkeepers have retained but three of their proverbs of traffic—"No second price asked"—"No credit given"—"No goods taken back."

Chinese maxims of business are innumerable, although some are evidently more popular than others. Amongst the most favourite are, "Whoever would succeed, must employ the morning"—"Former customers have inspired caution: no credit given"—"Gossiping and long sitting injure business"—"Trade circling like a wheel"—"Goods genuine: prices moderate"—"A small stream always flowing." A tablet also is sometimes suspended at the door, inscribed "No admission for bonzes or beggars."

Mandarins who condescend to visit the principal thoroughfares, to make purchases for domestic use, are conveyed in their sedan-chairs; unaccompanied, however, by such a train of satellites as generally attends them on occasions of ceremony, the narrowness of the ways rendering such a procession highly inconvenient.

It has been shown, that however widely the dress, language, laws, and religion of the Chinese may differ from those of Europe, the similarity, almost the identity, of their social habits is particularly striking. It is advanced also, as a peculiarity of Canton, that persons engaged in the same trade flock together, and occupy particular streets. This practice is still partially adopted in the large cities of Europe. Paternoster-row is a well-known illustration, and the practice was carried to a much greater extent in our markets for the sale of separate commodities. The names of the streets, odd-sounding enough, certainly, in the Chinese tongue, are by no means more absurd, or more unmeaning than those in use amongst ourselves. Those most known to foreigners are Dragon street and Golden street. Now, we have very many Lion streets, so called from our own national emblem; and Golden square—street—and lane, all exist within our civic nomenclature. The appearance of a Chinese street is agreeable, cheerful, picturesque: the people are intent on that object which constitutes the chief pursuit of mankind in general—riches; and their devotion to the cause is so entire, that dedicatory tablets to Plutus are hung up in many of their shops.

In the most densely peopled part of the city, the utmost precautions are taken to prevent the occurrence of fires, to give alarm when they do happen, and to extinguish them as expeditiously as possible. The watchman, at the closed door of every street, is supplied with a loud-toned bell, or a large gong, or a huge horn, which he employs to awake and alarm the inhabitants; and a species of observatory, of bamboo-poles, is erected above the roof of almost every house, from which danger may be descried, or the alarm effectually given, and by means of which escape from a painful death is often facilitated.

LAKE SEE-HOO.

FROM THE VALE OF TOMBS.

Life's link'd with death: our joys and griefs entwine;
 E'en realms *Celestial* own the vulgar lot:
 Yon bright green glades with laughing myriads shine,
 In yon dark glen, there sires by millions rot;
 Nor one flower less See-Hoo's fair margin blooms,
 Though mirror'd on its wave *The Vale of Tombs*. C. J. C.

AT a brief distance west from the great city of Hang-chow-foo, once the capital of Southern China, there is a lake celebrated for its extent, the clearness of its waters, and romantic character of the surrounding scenery. Its picturesque shores present a length of about twenty miles, broken at one time by a projecting promontory, at another by a retiring bay, while its ever-tranquil and transparent surface is adorned by two wooded islets, that float with gracefulness upon its smooth bright bosom. The little harbour of Lake See-Hoo, the ancient Ming-Shing, is connected with Hang-Chow by a broad and well-paved causeway, yet insufficient, occasionally, for the accommodation of the numerous votaries of pleasure, that hasten to while away many an hour of their existence amidst the fascinating scenery of these elysian regions. The shores in general are fertile, and the attractions of the place having drawn hither the wealthy mandarins from the city, every spot of land, from the water's edge to the foot of the bold mountains that form a noble amphitheatre around, is occupied by light aërial buildings, villas, palaces, temples, pleasure-grounds, and gardens, or in some other way appropriated to the ministration of luxury, or service of leisure. Like the Laguna of Venice, the face of these waters is crowded day and night with pleasure-boats of every grade; the most sumptuous yachts are generally followed by a floating kitchen in which the banquet is prepared, one always including those delicious silver eels, with which the clear waters of the See-Hoo abound; and, to Chinese society, from which all interchange of intellectual conversation is wholly rejected, the accompaniment of the floating cuisine is indispensably requisite.* Females are excluded from all participation in

* The following description of a Chinese dinner is from the pen of Captain Laplace, of the French navy.

"The first course was laid out in a great number of saucers of painted porcelain, and consisted of various relishes in a cold state—as salted earth-worms, prepared and dried, but so cut up that I fortunately did not know what they were till I swallowed them; salted or smoked fish and ham, both of them cut into extremely small slices; besides which there was what they called Japan leather, a sort of darkish skin, hard and tough with a strong and far from agreeable taste, which seemed to have been macerated in water for some time. All these *et ceteras*, including among the number a liquor, which I recognized to be soy, made from a Japan bean, and long since adopted by the wine-drinkers of Europe, to revive their faded appetites or tastes, were used as

these enjoyments, their appearance in such expeditions being deemed derogatory to the privacy and separateness of the sexes in China—a circumstance that sufficiently demonstrates the degraded condition of society in the Celestial empire. How miserable and insipid that social state, where intellectual intercourse between the sexes is prohibited! What a censure is cast by man upon himself, by this prejudgment of wickedness or weakness in every created being! Here, then, the sublimest sentiments, the noblest feelings, the play of softer passions, are total strangers, and reason and philosophy comparatively fallen. In countries where the mental faculties have received that cultivation of which they are susceptible, whenever years shall have weakened the desire of joining the gay and glittering circle of female youth and beauty, or inclination have led to the severe exercises of the intellectual powers, numerous resources are still in reserve, and a relish for society will still be retained by those who value “the feast of reason and the flow of soul.” No such class, however, exists in China; there the tenor of conversation is mean, coarse, and grovelling, touching local grievances—the injustice of the mandarins—the stratagem of some wily merchant or fraudulent tradesman. Perhaps the female character might sustain a loss of purity and grace by more free admission into society so constituted—the Chinaman probably exercises a sound discretion in excluding the fair sex from such a vicious atmosphere.

In addition to the silent satisfaction derived from the motion of their gaudy barges on the tranquil surface of the See-Hoo, the pleasures of the table are immoderately indulged in; smoking lends its aid, and the opium stimulates those who are too stolid by nature to share in the charms and the vices of the gaming-table.

seasoning to a great number of stews, which were contained in bowls, and succeeded each other uninterruptedly. All the dishes, without exception, swam in soup. On one side figured pigeons' eggs cooked in gravy, together with ducks and fowls, cut very small, and immersed in a dark-coloured sauce; on the other, little balls made of sharks' fins, eggs prepared by heat (of which both the smell and taste seemed to us equally repulsive), immense grubs, a peculiar kind of sea-fish, crabs, and pounded shrimps.

“ Seated at the right of our excellent Amphitryon, I was the object of his whole attention, but nevertheless found myself considerably at a loss how to use the two little ivory sticks, tipped with silver, which, together with a knife that had a long, narrow, and thin blade, formed the whole of my eating apparatus. I had great difficulty in seizing my prey in the midst of these several bowls filled with gravy: in vain I tried to hold, in imitation of my host, this substitute for a fork between the thumb and the two first fingers of the right hand; for the chopsticks slipped aside every moment, leaving behind them the unhappy little morsel which I so much coveted. It is true that the master of the house came to the relief of my inexperience (by which he was much entertained) with his two instruments, the extremities of which a few moments before had touched a mouth whence age and the use of snuff and tobacco had cruelly chased its good looks. However, I contrived to eat, with tolerable propriety, a soup prepared with the edible birds' nests, in which the Chinese are such epicures. The substance thus served up is reduced into very thin filaments, transparent as izinglass, and resembling vermicelli, with little or no taste.

“ At first I was much puzzled to find out how, with our chopsticks, we should be able to taste of the various soups which composed the greater part of the dinner, and had already called to mind the fable of the Fox and Stork, when our two Chinese entertainers, dipping at once into the bowl with the little saucer placed at the side of each guest, showed us how to get rid of the difficulty.

“ To the young guests, naturally lively, such a crowd of novelties presented an inexhaustible fund of pleasure, and though unintelligible to the worthy Hong merchant and his brother, the jokes seemed to delight them

While their faculties remain undimmed by the vicious habits of this extraordinary people, these voyagers in search of pleasure enjoy one of the richest prospects in Southern China. The banks that rise with such gentle acclivity, are decked all round with flowering water-lilies, the purple poppy enriches the lowest margin of the land, beyond which rise in gradual dignity the camphor, the tallow-tree, and the arbor-vitæ. These are the fairest amongst the indigenous productions of this locality:—the changeable and Syrian roses, the common lilac, the paper mulberry, juniper, cotton-plant, balsams in great variety, amaranthus, and aquatic-lilies: the fruits known in Europe also abound, many of which, however, are of an inferior quality. These beautiful specimens of the vegetable kingdom adorn the deep fertile vales that run up between the mountains; and the contrast they form with the forest-trees around, give additional value to their properties—the bright green foliage of the camphor harmonizes happily with the purple of the tallow, while the deep sombre verdure of the tree-of-life waves in melancholy grandeur over both. Numerous tributary streams descend from the mountains, and end their noisy career in the bosom of the calm See-Hoo; and, the visitation of the wooded glens through which they roll their rapid waters, constitutes a favourite amusement of the various boating-parties from the city. The close sylvan scenery here is much enhanced by the introduction of a multitude of bridges, that span the cataracts in the most precipitous places: and the construction of these useful works forms a constant object of Chinese industry, although these people have yet to learn that their labours in this sort are perfectly puerile, and infinitely below those monuments which the engineers of Europe

not at all the less. The wine, in the mean time, circulated freely, and the toasts followed each other in rapid succession. This liquor, which to my taste was by no means agreeable, is always taken hot; and in this state it approaches pretty nearly to Madeira, in colour as well as a little in taste; but it is not easy to get tipsy with it, for in spite of the necessity of frequently attending to the invitations of my host, this wine did not in the least affect my head. We drank it in little gilt cups, having the shape of an antique vase, with two handles of perfect workmanship, and kept constantly filled by attendants holding large silver vessels like coffee-pots.

“ After all these good things served one upon the other, of which I gave me great pleasure to see the last, succeeded the second course, which was preceded by a little ceremony, of which the object seemed to be a trial of the guests’ appetites. Upon the edges of four bowls arranged in a square, three others were placed, filled with stews, and surmounted by an eighth, which thus formed the summit of a pyramid; and the custom is to touch none of these, although invited by the host. On the refusal of the party the whole disappeared, and the table was covered with articles in pastry and sugar, in the midst of which was a salad composed of the tender shoots of the bamboo, and some watery preparations that exhaled a most disagreeable odour.

“ Up to this point, the relishes of which I first spoke had been the sole accompaniment of all the successive ragouts; they still served to season the bowls of plain rice, which the attendants now, for the first time, placed before each of the guests: it must be remembered that this was a formal dinner—rice forms a much more integral part of an every-day meal.

“ I regarded with an air of considerable embarrassment the two little sticks, with which, notwithstanding the experience acquired since the commencement of the repast, it seemed very doubtful whether I should be able to eat my rice, grain by grain, according to the belief of Europeans regarding the Chinese custom. I therefore waited until my host should begin, to follow his example, foreseeing that, on this new occasion, some fresh discovery would serve to relieve us from the truly ludicrous embarrassment which we all displayed; this was done by plunging their chopsticks into the bowls of rice, held up to the mouth, which was opened to its full extent, and thus easily shovelling in the rice, not by grains, but by handfuls.”

have raised to architeetural science in England and in France. Amidst the continuous range of temples, monasteries of the Ho-Shaung, or priests of Fo, mansions, villas, groves, gardens, bridges, and tombs, that encircle this fairy lake, the ruins of an imperial palace may still be traced. Originally ten miles in circumference, and enclosed with lofty briek walls, it was separated into three great courts, all looking out upon the lake. It was in the outer court that the emperor Foo-tsung frequently entertained ten thousand guests at a banquet, which lasted ten successive days; the second court was surrounded by the imperial apartments; and the third division included those of the ladies of the palace, besides gardens, fish-ponds, preserves for game, and other appendages to a residence of such state and magnitude. This sumptuous palace ceased to be the residence of the imperial house in the year 1275, when the empress mother, and the emperor Kung-tsung, a minor, having surrendered themselves to the Mongool Tartars, were delivered to Kublai-Khan, by whom they were banished to his hereditary kingdom. There the ex-emperor died the following year, and with him the Sung dynasty in China.

On the shore adjacent to each usual pier or landing-place, covered carriages, furnished with silk curtains, richly embroidered cushions, and other costly decorations, are in attendance, to convey the visitors to public gardens, and places of amusement at a little distance from the water. On the islands also near the centre of the lake, spacious buildings are erected, containing splendid apartments and gorgeous open pavilions. There marriages are celebrated, and the most sumptuous entertainments given on those and other occasions of joyousness.

But in the midst of life we are in death; for, while sounds of mirth re-echo round the shores, and pleasure seems to have here secured an undisturbed and everlasting reign, the dark cypress flings his lengthened shadows on the water, suggesting to its navigators of to-day something reflective of to-morrow.

"Dark tree, still sad when others' grief is fled,
The only constant mourner o'er the dead."

Full in the view of the light bark, in pursuit of lighter hopes and pleasures, opens the sad "Vale of Tombs," consecrated to those who once joined in

"That chase of idle hopes and fears,
Begun in folly, closed in tears,"

participating in all the gratifications and the vanities of beauty and of youth. Rude in many customs and habits, the Chinese are too refined and sentimental in the reverence they pay the dead. "It is a matter of doubt whether the Chinese do not carry their veneration of the dead to the point of adoration." Embosomed in trees, and on the brow of a hill that descends with undulations to the water, monuments, tombs, and fantastic sepulchral honours, of infinite variety in design, materials, and workmanship, extend over an area of some miles in circumference. Along the numerous vistas formed by the tall cypress, occur at intervals, little buildings of square form, painted blue, and raised on white colonnades. These are the melancholy resting-places of many

generations, the upper chambers of so many monuments. Mandarins and persons of rank and power are distinguished, even in death, from their fellow-men, by mausoleums raised on semilunar terraces, having panels of black marble in front, as a ground for the better display of posthumous praises written on them in letters of gold. Sarcophagi, altar-tombs, slabs, pillars, pyramids, obelisks, towers, every species of form that taste can suggest, or experience execute, is found in the Vale of Tombs, and raised by feelings little understood in any other country of our globe. Where means have been wanting to supply more costly materials, affectionate zeal has substituted memorials of either earth or wood, but in no instance is the offering of some recording testimony neglected by the survivors. Besides the tree long consecrated to the home of the dead, there are others in this romantic cemetery that seem to mourn over the grave of departed worth, and shelter its melancholy grandeur from the idler's gaze. These are the weeping willow and the *lignum-vitæ*, whose slender pendent branches, agitated by the breeze, brush away the mouldering fragments from the surface of each tablet, and present the inscription fair and fresh-looking for ever. Ofttimes, and at night, numbers of torches are perceived passing and repassing along the chief avenues of the Vale of Tombs, but they do not excite amongst the inhabitants of the vicinity any unusual apprehension. They are borne by visitants to the graves of friends, relations, parents; on these occasions, particularly at the seasons of spring and autumn, the sepulchres are swept and garnished with tinsel-paper, slips of silk, flowers, and various other ornaments; while a supper of rice, fowls, or toasted pigs, is offered to the shades of those who sleep beneath, and a libation of wine at the same time poured upon the ground. As it is a leading maxim of Chinese faith to pay a reverential obedience to parents, these spectacles of sepulchral sacrifices are most frequently witnessed at the grave of a father or mother. In other instances the duty is often deputed to a friend or proxy, but in this case never.

It is not unusual to see a widow, who has just concluded her prayer-offering beside the cold bed of her once-loved husband, before she has risen from the attitude of supplication, engaged most anxiously in throwing the "sticks of fate" on his grave-stone. Predestination is an universal doctrine in China, and the ancient custom of choosing or rather throwing lots, is still preserved with the most persevering fidelity. On the altar of every temple stands a wooden cup, filled with a number of small sticks marked at the ends with certain characters. The consultant taking up the cup shakes it until one of the sticks falls out; then ascertaining its mark, in the page of the book of fate which is suspended from the altar, and to which the lot refers, reads his future fortune. Such also are the sticks of fate which the widows carry to their lost lords' tombs, and from which they endeavour to learn whether they are doomed to a social or a solitary life in future. It is a superstition of very early growth, that the possessor of a lucky lot has the power of reading his destiny aright.

"By him the pure events of lots are given;
By him the prophet speaks the will of Heaven."

One of the most conspicuous, ancient, and interesting objects on the banks of the See-Hoo is the Luy-fung-ta, or "Temple of the Thundering Winds." It stands on the summit of a promontory that advances into the waters, and is materially different in the style of its architecture from the temples or pagodas commonly seen in the Chinese empire. From its tapering form, massive structure, and peculiarity of design, little doubt exists as to its great antiquity, and native authorities assert that its foundation is coeval with the age of Confucius, upwards of two thousand years since. Four stories have survived this great section of time, and, owing to the mildness of the climate, they may resist the ravages of other thousands of years, although no roof remains to aid their preservation. Cornices of double curves mark and separate the stories, which are ornamented with circular-headed windows, with architraves and corbels of red sandstone, a yellow species being employed in the walls. To decorate such venerable landmarks of old time the mantle of ivy is wanting, in the deep green folds of which it might defy the very deity to whom it was first consecrated. But this parasite, which poetry has dignified by making an attribute of antiquity, is unknown in China—grass, and wild flowers, and lichens of various kinds, alone finding soil sufficient for their tiny roots in the rents and the fissures of the masonry. The testimony of European travellers extends back with certainty to the time of Marco Polo, in the thirteenth century, at which period the Temple of the Thundering Winds on Lake See-Hoo stood at the height of one hundred and twenty feet above the level of the surrounding soil; an altitude which has not since been lowered by a single cubit.

THE FOUNTAIN COURT IN CONSEQUA'S HOUSE,

CANTON.

" Be gentle with woman, our heart of hearts,
 Who loveth us even while life departs!
 Oh! call her not fickle, nor false, nor vain!
 Oh! touch not a heart so tender with pain!"

BARRY CORNWALL.

THERE is considerable difficulty in explaining the origin of customs in daily use in our own country, whose antiquity extends no further back than a few hundreds of years: there are even architectural structures in some parts of the United Kingdom (Scotland and Ireland) built not earlier than the tenth century, whose objects are totally unknown, although the same race of inhabitants has continued to dwell around them. We must not therefore express surprise at the inability of travellers to unfold the mystery in which the usages of China are involved.

The section of Conseequa's palace near Canton, including the fountain-court, is less magnificent than others that have already been presented in these illustrations; still, beautiful, and fanciful, and graceful enough to exemplify most happily the prevalent style of horticultural architecture, and display the mode in which ladies of quality pass away their leisure hours in China. This shadowed and sheltered suite of apartments is probably the summer retreat of the family; colonnades, verandas, projecting roofs, and drooping branches, resist the sultry sunbeams, while the surface of the little lake diffuses a cool refreshing feeling to the visitors of its rocky shores. The pillars and fretwork that grace the buildings are adorned with gilding and gaudy colours; the boat is the most fantastic structure that art can counterfeit, and the robes of these "ladies of the lake" all silk, and embroidery, and gold. It is a principal object in domestic ornamental architecture, as well as in landscape gardening, to impart an idea of distance; and for this purpose remarkable objects are introduced at such intervals as contribute to this delusion in perspective. Long colonnades, and corridors or galleries, are favourite ideas within; bridges, and observatories, and rock-work without. It forms no minor part of Chinese ladies' daily occupations to make excursions over these tiny lakes, from terrace to pavilion, across their fairy bridges, from pavilion to pagoda; and this with all the interest of a serious journey.

We are assured by translators of Chinese books of mystery, that the softer is the less honoured sex;—that may be without any idea of degradation: that *Yang*, the highest heaven, is of the masculine gender, while *Yin*, the earth, is feminine—which does not imply anything more than that heaven is superior to earth. Yet from this it has been argued that female inferiority is entirely divested of honour. Dr. Morrison's translation from a native work, whose authenticity or value is uncertain, contributes to strengthen an impression for which there is no solid proof. It is as follows:—"When a son is born, he sleeps on a bed, he is clothed with robes, he plays with gems—his cry is princely loud. But, when a daughter is born, she is clothed with a wrapper, she plays with a tile—she is incapable either of evil or good; it is her's only to think of preparing wine and food, and not giving any occasion of grief to her parents." The sentence, "she is incapable of evil or good," may also be translated, "she is not able to endure fatigue or misery," giving a totally different, and much more delicate meaning to the whole passage, which is, in either case, a childish composition.

HOUSE OF CONSEEQUA, A CHINESE MERCHANT.

IN THE SUBURBS OF CANTON.

There one might dream the hours away,
 As if the world had not
 Or grief, or care, or disarray,
 To darken human lot.

L. E. L.

THE interior of Conseequa's villa, however gorgeous or fantastic, is not to be viewed as a mere fiction of art, illustrative of domestic architecture, but, as a real, existing specimen of that beautiful villa-style so prevalent amongst the Chinese. When hospitality is associated with the character of a Chinese gentleman, and it is one of his genuine characteristic qualities, it is not to be concluded that its practice resembles that of Europeans. A mandarin's house, being built according to prescribed laws, and subject to the surveillance of the police, necessarily includes regular divisions; one allotted to the reception and entertainment of visitors, another exclusively devoted to the females of his family. In the decorations of the latter, to which none but the gentler sex have access, fancy would almost appear to be exhausted, and treasures, to a great extent, are uniformly expended. The accompanying view represents but one of the many courts that are shaded by weeping foliage, grateful by the cool air that passes over the water, and surrounded by porticos, and bowers, and easements, where the warmest moments of mid-day may be enjoyed with as little inconvenience as the cooler and darker of the setting sun.

Education is not extended to females in China; Confueius has disgraced his philosophy by representing one sex as "of this earth, earthy," and therefore inferior to the other, which he considers intellectual, heavenly, and destined to immortality. Formed on the barbarous philosophy,

"Which saith, that woman is but dust,
 A soul-less toy for tyrants' lust,"

Chinese laws prohibit the literary education of females. Chinese customs even pretend to despise every filial accession of the stigmatized sex, and Chinese insensibility has left this palpable violation of nature's laws uncorrected and unavenged.

To compensate for the injuries inflicted on their race, by depriving them totally of intellectual enjoyment, pleasure-grounds, ponds, flowers, grottos, aviaries, and amusements suited to the supposed weakness of their faculties, are furnished abundantly by the rich man to his wife and daughters; and few mandarins, or merchants, have exceeded

Conseequa in the liberality, or taste, which he has displayed in his villa near Canton. His courts, halls, galleries, porticos, corridors, verandas, and other fantastic forms of architecture, are multiplied beyond the extent to which luxury usually reaches; and the liberty which the members of his family enjoy, seems almost to exceed the best ability to exercise, of which their crippled feet can possibly admit.

An octagonal portico, beneath which two figures are represented, one pointing to the pleasure boat, the other looking in the same direction, is roofed with a representation of the lotus, or nelumbium inverted. This beautiful flower, held sacred, as far as that term can be understood by the followers of Fo, amongst the Chinese, seems to have been the origin of the Tee, or umbrella, which forms the finial in Chinese architecture. In its original, inviolate shape, it corresponds precisely with the inverted cup that covers the pagoda; elongated, it is adapted to buildings of any length, but of limited breadth, the character of the flower being still preserved; and, that architects should have felt a strong inclination to introduce an ornament, or member, into the national style, borrowed from the sacred emblem of the land, is perfectly natural. Here, however, in Conseequa's house, the inverted lotus is undisguisedly employed as the ornamental canopy of a porch or a portico. The Greeks borrowed their columns from the stem of the tree—the ornaments of their capitals, from the aeanthus and other flowers; we, of the farther west, have taken our clustered columns and intersecting arches from the Druid's grove; and, another style of nature's architecture, the interior of a cave, with its stalagmitic decorations, has unquestionably suggested the ornamental manner in which the Moors have finished their most gorgeous palaces.

AN ITINERANT DOCTOR AT TIEN-SING.

“ They in the danger have no share,
But purely come to hear and stare;
Have no concern for Doctor's sake,
Which gets the better—leech or snake.”

OLD POEM.

IF years of civilization have brought to the Chinese people very many comforts, and even elegancies of life, they have also introduced an alloy that materially debases the value of these refinements. This detraction consists in the variety of low gratifications, gambling, opium-eating, smoking, devotion to buffoonery of the meanest kind, and reliance upon jugglers, fortune-tellers, and quack doctors. One favourite haunt of these itinerant adventurers is Tien-Sing, a place of much commercial importance, and whose population, like the tide of the ocean, is in a state of eternal oscillation. The most frequented thoroughfare, such as the vicinity of a public gate, is the spot usually selected for the performance of these contemptible exhibitions; and the credulity manifested by the auditors and spectators, fully demonstrates the humble intellectual state of the Chinese nation generally.

Of all that tribe of impostors, which, as a plague, infests society here, the quack doctor is one of the most knavish and most popular: his theme appealing to the personal interest of every individual, many who openly condemn, secretly encourage his frauds, by purchasing his nostrums, and submitting to his coarse remedies. Provided with a regular bencē or counter, he spreads on this his various packets, jars, images, instruments, and pitch-plasters, interspersed with scrolls of paper, on which, like our European quacks, the number of wonderful cures effected by his medicines, with the names of those that were healed by them, are emblazoned in letters of gold. Oratorical skill, or rather great conversational powers, constitute a chief qualification in a Chinese doctor, whose cures are accomplished as much by persuasion on his part, as credulity on that of the patient. There is not a malady in the long list of sorrows to which flesh is heir—there is not a deformity to which the human frame can be reduced by accident or primitive impress—which the Chinese quack has not the hardihood to undertake relieving. The lame, blind, and deaf, are generally assembled in numbers around the impostor's stand, although no knowledge from experience has led them to repose confidence in his chirurgical powers; their hopes being built on his eloquent account of his own inventions, aided by that inclination to credence, which everywhere characterizes the weak, the sick, and the ignorant.

Behind a counter, (in the Illustration) is seen an itinerant doctor, dilating on the virtues of an antidote against the bite of serpents; one of his coadjutors is actually putting the head of the *cobra capella*, or hooded snake, into his mouth, while a less intrepid, but equally useful assistant, is exchanging the miraculous drug for *cash* or *tseen*. The great impostor himself, mounted on a stool, his head protected by a conical hat of split bamboo, a vestment of thick, coarse, compact cloth enclosing his arms, and a similar covering being secured around his waist by a silken girdle, holds a serpent in one hand, and the antidote to its venomous bite in the other;

" Thus is he doubly arm'd with death and life:
The bane and antidote are both before him."

So perfect is the education of this mischievous reptile, that it essays to bite its owner, and submits to disappointment with the appearance of reluctance. Having proved that this particular enemy of mankind still retains its propensity to injury in the most entire manner, and requires to be guarded against with caution, the doctor takes a medicated ball from one of the packets with which the counter is strewn, and, when the snake renewes its attempts, presents the ball to it, upon which it instantly recoils, and endeavours to escape from his grasp. Should this demonstration be insufficient, the efficacy of the charm is still more convincingly established by merely rubbing the forehead, cheek, hand, or any other unprotected part with the antidote, and presenting it to the reptile, which appears to retreat with the same dislike and precipitation, as when the entire ball was shown to it.

There is an old proverb "that seeing is believing," in which Chinamen implicitly confide, and the close of each exhibition of the doctor and the serpent is uniformly attended by an extensive sale of medicated balls, at a trifling price.

THE MELON ISLANDS, AND AN IRRIGATING WHEEL.

To various use their various streams they bring,
The people one, and one supplies the king.

GARDENS OF ALCINOUS.

MODES of raising water with facility from wells and rivers, for domestic and agricultural purposes, must have been peculiarly studied by Eastern nations, where the soil is arid, and the atmosphere sultry. The Athenians, in their earliest ages, had no other beverage than water, hence the loud praises of its merits by their chiefest poets: but they did not then possess any mechanical contrivances for raising it to the surface. Near the mouth of each public well a cylinder of marble was fixed, up the side of which the laden bucket was drawn by a hand-rope, a fact distinctly attested by grooves of some inches in depth, worn in the stone by the friction of the rope. To this rude mode the aqueduct succeeded, on which the great cities of antiquity appear to have expended an extravagant share of labour. The Thracians improved on the Athenian plan, by cutting a spiral staircase down into the rock, and arching over the well, by which the rope and bucket were superseded. Before the invention of pumps the Thracian well was familiar in Great Britain, and, an act of parliament was passed in the VIIIth Henry's reigu for the special protection of one of these primitive fountains at Hampstead, about five hundred yards below the church, "that the citizens of London might obtain water from the bottom of the heath." In Roumelia, water for irrigation was raised by means of a large lever, having a bucket at one end with a counterpoise of stones at the other; a plan still practised by the Chinese. There, every cavity is made tributary to the supply or preservation of water; and fountains, or large reservoirs, are almost held in reverence.

It is unnecessary to dwell upon the care bestowed by ancient governments in affording a sufficient supply of pure water to large assemblages of people. The Claudian aqueduct extended fifteen miles, and was carried to Rome on arches a hundred and nine feet high. There were besides fourteen similar aqueducts, with seven hundred cisterns for the public supply, and every house was furnished with separate pipes and channels. Beneath Constantinople is an ancient reservoir, three hundred and thirty-six feet long, one hundred and eighty broad, and covered with marble arches, which three hundred and thirty-six pillars support. The aqueducts of Carthage in Africa, and Segovia in Spain, as well as the cisterns of Alexandria, are amongst the most amazing monuments of civilization in existence. Of all these nations, none so much resemble the Chinese, in their mode of raising and conducting water for irrigation, as the Egyptians. To distribute the inundations of the Nile advantageously, they constructed eighty canals, some of them a hundred miles in length, and excavated three artificial lakes, Moeris, Behira, and Mareotis. From these vast cisterns the water was raised over mounds and other obstructions by a series of buckets connected by chains, and moved by a wheel, each bucket discharging its contents as it crossed the summit of operations. Oxen were employed occa-

sionally to work the irrigating machinery, and it is said that Archimedes borrowed from this ancient device his idea of "the cochlion or screw" for raising water. One mode employed by the Chinese resembles that already noticed as familiar to the Turks of Roumelia; and their chain-pump, the type of the English tread-mill, is identical with the Egyptian system of buckets. A third contrivance of the Chinese agriculturist, still better entitled to the claim of ingenuity, is the bamboo water-wheel, although the praise of its first invention has been claimed by others. The great moving power, called the Persian water-wheel, because that people disfigured its simplicity, is fitted in a strong-wooden frame, and, when employed for raising water, float-boards are attached to the outside of its circular rim. From the inside of the rim strong iron rods project horizontally, from each of which a square bucket is suspended by iron loops, so that, in ascending and descending with the revolutions of the wheel, all may hang perpendicularly, except those that are dipped in the water, and that one which is at the highest point. Near to the top of the frame, and at the side opposite to that on which the wheel revolves, a trough projects so far as to intercept the buckets and tilt them, compelling each to resign its contents to the trough in turn. Springs are affixed to that side of the bucket which comes in contact with the trough, by which the shock is alleviated, and the tilting made more effectual.

The Chinese water-wheel, which has been described in another part of this work, is precisely similar in its principle and effects to that used in Persia. It is formed wholly of bamboo: short pieces of large diameter, having one end stopped up, are fixed at equal intervals on the outer rim of the wheel. Not precisely horizontally, but at such an angle as allows them to dip into the stream, fill themselves, and, retaining their burden during a semi-revolution, discharge it into the trough prepared for its reception. Such wheels prevail extensively in the flat district of the Melon Islands, which is intersected by the branches of the Kan-keang just before their influx into the Poyang lake. There the *coup d'ail* takes in a hundred wheels at a time, each capable of raising three hundred tons of water every four and twenty hours.

PROPITIATORY OFFERINGS FOR DEPARTED RELATIVES.

That so the shadows be not unappeased,
Nor we disturbed with prodigies on earth.

TITUS ANDRONICUS.

It is probable that the most accomplished Europeans who have hitherto travelled in China, made themselves but imperfectly masters of the rites and ceremonies of the people. The length of years during which idolatry has reigned here is alone an explanation of the multitude of absurdities that have successively supervened—absurdities so palpable, that foreigners, especially Christians, have treated them with contempt.

• *Vide* Vol. I. p. 65. Vol. III. p. 31

Hence it is, that when access is permitted to the halls, and temples, and public places of China, we meet at every step with some new object of surprise. Yet in their customs and manners we uniformly trace some identity with other ancient kingdoms—some analogy so striking, that we are insensibly led into the conclusion, that all the inhabitants of this round world must inevitably be members of the great first family.

In the extraordinary confusion of ceremonies relative to the shades of the departed, we trace the sacrificial oblations which the Greeks deemed necessary, to open the gates of Orcus to a living adventurer; and there appears but little difference between the Chinese offerings for the repose of dead men's souls, and the Latin rite of inhuming the material part, that the immaterial might be allowed to cross the river Styx. 'Twas for this boon the mariner supplicated Archytas:—

Nor thou, my friend, refuse with impious hand,
A little portion of this wandering sand.

His spirit could not pass to Elysium, and be at rest, until this last sad ceremony was performed. But in the Chinese practice, something more selfish is implied than obtaining a passport to the seats of the blessed for their departed friend. They dread his re-appearance on earth in a spectral form, to terrify, if not to avenge, the injuries done to his memory. They hear him exclaiming:—

My curses shall pursue the guilty deed,
And all in vain thy richest victims bleed.

A connection between the Chinese propitiatory oblations and the mythology of the Greeks and Romans, is still more obvious than has been stated. The former are supposed to have originated in the descent of a Chinese prince to the regions of Yen-Wang, to rescue his mother, and bring her back again to the habitable globe. Having succeeded in his undertaking, he related to his countrymen the happiness of the virtuous, and the punishments of the vicious, in the other world, and enjoined propitiatory sacrifices to appease the shades of friends deceased. Here we trace the descent of Orpheus to rescue Eurydice, of Æneas to consult Anchises, of Ulysses to interrogate Tiresias—a plot as old as poesy itself, and not disdained in the age of Dante. The princely visitor of the lower regions returned to the upper world on the first day of the seventh moon, which falls some time in the month of August, and this event is commemorated by oblations and prayers, made before special altars, to avert the wrath of the angry shades, or influence the Chinese Pluto in the votaries' favour. A temporary temple being erected for the occasion, its walls are hung with ill-designed, and badly painted, representations of the tortures to which the wicked are incessantly exposed in Yen-Wang's purgatory. Effigies of evil deities stand around, auxiliaries in establishing a reign of terror. Numerous altars are raised to the manes of the dead, adorned with every species of toy and ornament which the resources of the suppliant can congregate. Bonzes attend, to direct the attitude of prayer, as well as the peculiar request which may be preferred before the altar. The priest's next duty is to chant a sort of requiem for the souls of the departed, accompanied by low murmurs of the "doubling drum." Food, including substantial and delicate kinds, is also offered in profusion, along with quantities of coloured paper,

representing vestments, all which it is imagined that spectres require in the Elysian plains. At the close, however, of the solemn ceremony, the garments are committed to the stove that stands in the temple—the food consigned to the stomachs of the bonzes—and the votaries depart to their homes with tumult.

HAN-TSEUEN—PROVINCE OF KIANG-NAN.

Oh, would I were thy shoe, to be
Daily trodden on by thee.

ANACREON.

The poet Pih-kew-e celebrates the salubrious climate and the exquisite natural beauties of Han-tseuen, in all the pomp of Chinese hyperbole. “On the lofty summits, where the white clouds rest, the milky source is elevated: the fountain has no heart, but, self-burning, rushes forth down the mountain, gathering new power as it falls, and appears in the full tide of majesty when it comes within the sight of man.” Although upwards of twenty li from the city of Soo-chou-foo, this picturesque locality is the frequent scene of pleasure-parties,—the study of such artists as China yet can boast of,—and the favourite theme of her most popular lyrists. Whether they should be represented as guide-books, tours, or topographical productions generally, many volumes have been written by Chinese authors upon the mineral and vegetable productions of the Tae-ping chain, to which Han-tseuen belongs; and many, also, upon the charms of its deeply sequestered vales, stupendous cataract, precipitous crags, and lofty summits. To the sublime heights of Han-tseuen, and to those awful precipices, that rise with mural perpendicularity above the plain, the city of Soo-chou owes all the healthful shelter it enjoys from the keen easterly winds. Like a rampart raised to screen the inhabitants, this noble range of hills is drawn around them so advantageously, that it is styled “the bulwark of the province.”

Ti-fa, prince royal, and afterwards emperor of China, once visited the Han-tseuen, or “cold spring,” either from motives of curiosity, or in pursuit of game. A young lady of high rank, attended by her maids, had proceeded thither a short time before, for the purpose of bathing in its frigid waters; but, perceiving a party of horsemen approach they retired with precipitation from their gaze. Not near enough to distinguish the real characters of these naiads, the royal cortége at first thought lightly of the circumstance; but, as they advanced to the spring, were surprised at seeing an eagle rise suddenly from the spot where the bathers had dressed themselves, carrying away some burden in its beak. Curiosity was now excited as to what the majestic bird had borne aloft,—what part of their property the mountain-nymphs, in their haste, had forgotten; and conjecture was busy as to who the graceful group could possibly have been. Arrived on

the spot, the prince's attention was quickly attracted by a shoe, so small, as to be but barely visible—so costly, that he had never before seen one equal to it. Treasuring the prize, which he did not hesitate to conclude that destiny had thrown in his path, he now only thought of discovering the miniature foot to which it once belonged. Scarcely had he reached his palace, and seated himself on the throne, with his courtiers around him, when the eagle flew into the veranda, and, making directly to the prince, dropped the fellow-shoe into his lap, and escaped again safely to its regions of liberty. No doubt could any longer exist as to the interposition of fate in the transaction. The finding of the first shoe was not extraordinary, farther than its beauty and value; but the part the eagle had enacted in the plot was evidently supernatural. It was decreed, therefore, that proclamation should be made throughout the empire, for the owner of the shoes; and her attendance at court, commanded, under pain of death. As no one dared afford her an asylum, the lady Candida, the most beautiful woman, and richest heiress in China, obeyed the royal mandate; and, entering the audience-chamber, then lighted up in all its lustre, the radiance of her loveliness was still so overpowering, that the prince declared her to be his well-beloved wife in the presence of the assembled court. In this ancient legend the well-known fairy tale of Cinderella may be traced; but there is another fact connected with it, still more remarkable, it's establishing an analogy between the customs and manners of two ancient nations, for, the Candida of Chinese story, is evidently the Rhodope of Egyptian.

FESTIVAL OF THE DRAGON-BOAT,

ON THE FIFTH DAY OF THE FIFTH MOON.

They gripe their oars, and ev'ry panting breast
Is raised by turns with hope, by turns with fear depress'd.

DRYDEN.

It is not a little remarkable that the very form which the enemy of mankind is represented, in the sacred writings, as having assumed, to effect the fall of our first parents, should be held in the highest veneration by the Chinese. Such a devotion cannot arise from either reason or revelation, for its victims do not possess the one, and do not sufficiently exercise the other; yet, let not Christians be so uncharitable as to say, that the roaring lion, who goeth about seeking whom he may devour, still holds dominion over Chinamen. An old and learned author writes, “In China there is nothing so familiar as apparitions, inspirations, oracles, false prodigies, counterfeit miracles, whence follow storms, tempests, plagues, wars, and seditions, driving them to despair; terrors of mind, intolerable pains:” again,—“by promises, rewards, benefits, and fair means, he (Satan) creates such an opinion of his deity and greatness, that they dare not do otherwise than adore him, they

dare not offend him.”* That the grossest idolatry and most slavish superstition predominate in China, is undeniable; the effect is obvious, although the cause may be somewhat latent.

The destinies of the empire are said to be under the tutelage of four supernatural animals—the stag, tortoise, phoenix, and dragon. The first presides over literature, and is visible at the birth of sages; the second over virtue, and appears at periods of widespread morality, or perhaps on occasions of general peace, when Janus closed the gates of his temple at Rome; the third controlled divination; and the dragon represented authority. This last extraordinary monster is the national ensign of China; it is painted on their standards, attached to precepts, edicts, documents, books, and all imperial instruments or insignia. Besides his possession of authority, the dragon influences the seasons, and exerts a decided mastery over the heavenly bodies. Eclipses are ascribed, by the Chinese, to his ravenous propensity, which leads him occasionally to swallow the sun and moon, leaving the empire in total darkness. To appease his wrath, to divert his attention from these serious pursuits, the festival of the Dragon Boat is instituted, and held on the fifth day of the fifth moon, which generally falls in June.

A boat of trifling width, but long enough to accommodate from forty to sixty paddles, is built for the occasion, having a figure-head representing the Chinese imperial emblem. As it cuts through the water with a rapidity which so great an impulse necessarily communicates, the shouts of spectators, sounds of wind-instruments, and rolling of drums, lend increased vigour to the boatmen, whose sacred vessel not unfrequently comes into collision with lesser bodies, over which it passes almost imperceptibly, to all but the sufferers. A monster drum, with a well-stretched ox-hide for its head, placed amidships, is beaten heroically by three stout players; these strike simultaneously; whilst a professional clown, at their side, continues, with increasing activity, to make grimaces, rise on his toes, sink on his haunches, sneer, snarl, look up towards the sky, and wind his arms about, to the cadences of the great drum. On the little deck at the boat’s head, two men are stationed, armed with long sharp-pointed halberts; and their peculiar duty is to shout, and brandish their weapons in the most menacing manner.—The Dragon, although fervently adored as being capable of good, is also servilely feared as the author of evil, and it is for this purpose that he is believed to conceal himself at certain periods in the little creeks, and under the shelving banks of the river. Although Mother-Carey’s chickens present a more serious apprehension of danger to the mariner than the hiding dragon, the Chinese sailor lives in constant fear of being overturned by the malice of the latter, who darts out suddenly from his ambush upon the unsuspecting victim. The inconsistency of superstition is strongly marked in this national festival; for, the very deity to whom they ascribe the possession of authority at all other times, in the month of June they undertake to put down, or frighten away. Who could imagine any system of idolatry so infatuated as to prompt the inscription of “The flying dragon is in heaven,” in letters of gold on the chief national emblem of a people, and the next moment to advise the pursuit of the same imaginary being amongst the laden boats that loiter in the Canton river?

* Riceius, lib. i. cap. x.

KITE-FLYING AT HAE-KWAN.

PUERILITY characterises all the sports and festivals of the Chinese; cricket and quail-fighting, shuttlecock-playing, the game of mora, or odd and even, prevail in every province of the empire; and to these very ancient, but most juvenile indulgences, is to be added the favourite amusement of kite-flying. Bamboo-cane is peculiarly suitable, from its levity and flexibility, as the leader and cross-piece of a kite; and there is a species of paper, made from the floss or refuse of silk, that is both tough and light, which is particularly serviceable in covering a skeleton made of cane and cord. Dexterous in every manipulatory art, the Chinaman has of course attained to excellence in the construction of kites, and he proceeds to decorate them with the most fanciful ornaments, as well as to shape them into forms borrowed from those of the animal kingdom. Eagles, owls, and the whole feathered tribe, furnish originals for imitation in the structure of a kite; and when raised on high with outspread wings, and painted feathers, and eyes of transparent glass, they represent their prototype with the most ludicrous fidelity. It is an established custom to devote the ninth day of the ninth moon, as the special festival of this amusement; and on this joyous occasion children and aged men unite in the exhilarating pleasures of a whole holiday's kite-flying, on the most elevated place in the suburbs of each town. The panoramic view from "the hill of beauty," that hangs over the rich valley of Hae-kwan, cannot fail to increase the pleasurable feelings that attend the sport; and the townspeople themselves feel fully sensible of the charms of the sport, by the fulness of their attendance at these ancient festivities. When the appetite for mirth and fun, as well as the hours of the day itself, are nearly exhausted, the performers endeavour to bring their kites into collision, or rather try to break each other's strings by crossing. Should they not succeed in this attempt, as children tired of toys, they give the sportive effigies to the wind, to be borne whither their destinies may lead them. One of the chief improvements in this manufacture, which the Chinese arrogate to themselves, is the introduction of numerous cords strained across apertures in the paper. The resistance of the air acting on these little bars, as the wind on the strings of an *Æolian harp*, produces a continued humming noise; and when many kites are flown in company, the combined tones are both loud and agreeable.

It was by means of a kite that American Franklin established the identity of lightning and electricity; and by repeated experiments with the same toy, De Roma was enabled to construct an electrometer. In later years the kite has been enlisted by Captain Dansy, in the legion of inventions for forming a communication between a stranded ship and the neighbouring shore, whenever all ordinary means shall have proved abortive. The Chinese, however, obtain no other benefit from the kite than mere amusement,—any more than they have derived from their inventions of the magnetic needle and of printing, those advantages which other nations have found them to confer.

JUNKS PASSING AN INCLINED PLANE,

ON THE IMPERIAL CANAL.

Mechanic arts promote the power
Of man, in his bright, inventive hour :
Yet, the greatest works the world has known,
Were th' offspring of manual labour alone. R. W.

HOWEVER men of science, or lettered travellers, may deprecate the merit of the Imperial Canal, it is one of the most conspicuous monuments of manual labour in existence. It does not penetrate mountains by means of tunnels, or cross vast vales by aqueducts, but, preferring the level which nature presents, it traverses half the length of the empire, having a breadth and depth that have not been attempted in any other still-water navigation in the world. In some places, its width, at the surface, is a thousand feet, in none is it less than two hundred ; and, when a low level is to be crossed, this is effected by embankments, lined with stone walls of marble or granite, enclosing a volume of water that flows with a velocity of about three miles an hour, and always amply supplied. When the canal has to accomplish an ascent of any great length, the projectors appear to have commenced their labours in the middle of the slope, and, by cutting down the higher part, and elevating the lower, reduced the whole admeasurement to the required, or chosen level. These cuttings, however, never exceed fifty feet in depth, nor do the elevations in any instance surpass that height. The control of despotic power could alone have compressed so great a quantity of human labour within any reasonable space of time, even in a country where the physical power of millions can be put in operation with such wondrous facility. In China, it is found that the greatest works are still executed by the concentration of manual labour, unaided by machinery, except when mechanical power is absolutely necessary to be combined in its operation with human strength. The descent of the Imperial Canal from the highlands to the low-country, is not effected by locks, but by lengthened stages, or levels, falling like steps, from station to station, the height of the falls ranging from six to ten feet. At these floodgates the water is maintained at the upper level by planks let down one upon another, in grooves cut in the side-posts ; and two solid abutments, or jetties, enclose the inclined plane, up or down which the junk is to pass. On the jetties are constructed powerful capstans, worked by levers, to which a number of hands can be conveniently applied, and, by these combinations of animal and mechanical power, the largest junks that navigate the canal, with their full cargoes, are raised or lowered. Dexterity is required in guiding the junk through the floodgate, and while passing the plane, an inclination of forty-five degrees : to accomplish these objects, a helmsman, with one ponderous oar, is stationed at the prow, while barge-men, standing on the jetties, let

down fenders of skin stuffed with hair, to save the junk from injury, should she touch the side-walls in her rapid transit. As the loss of water is considerable, and the means of checking the discharge both tedious and clumsy, the floodgates are opened at stated hours only; then all the vessels to be passed are ranged in order, and raised or lowered with astonishing rapidity. A toll paid by each laden barge is tributary to the repairs of the moveable dams, and to the compensation of the keepers.

Civilized Europe may smile at this awkward contrivance, and at that obstinate attachment to ancient usages, which influences the government in retaining so laborious a process, rather than substitute our simple locks. But, the innovation would prevent thousands, possibly millions, from earning a scanty subsistence by their attendance at the capstans; and, in the present state of China, the introduction of mechanism, or machinery, would be attended with most distressing results to its crowded population. Between the Yellow River and the Eu-ho, the canal, during ninety miles' length, is carried across a marshy district, at an elevation above it of about twenty feet. To maintain this level without the aid of locks, or interruption of floodgates, incalculable labour must have been exerted, and immense risks have been encountered—the latter, less successfully than the energy of the projectors deserved. On more than one occasion, the waters burst their enclosure, and inundated the country; on another, a general caused a rupture to be made in the banks, that the released waters might overwhelm a rebel army; but the latter escaped to the mountains; whilst the city of Honan, which stood lower than the river, was inundated, and 300,000 of its inhabitants drowned.

CASCADE OF TING-HOO, OR THE TRIPOD LAKE.

Noble the mountain stream
Bursting in grandeur from its vantage ground :
Glory is in its gleam
Of brightness ;—thunder in its deafening sound.

BERNARD BARTON.

THE whole surface of Hou-quan is varied by mountains, lakes, rivers, and plains, succeeding each other with a rapidity that is rarely exceeded even in the most picturesque regions of this wide empire. Ting-hoo, not merely a spacious area, but the second pool in China, both as to extent of surface and depth of water, is surrounded by a district of exquisite beauty, independent of its amazing productiveness in every species of return which the earth can yield to its inhabitants. The numerous lakes of this province supply endless varieties of the finny tribe; in the rivers' sands are found alluvial gold: iron, tin, copper, and other ores, are raised around the mountains, where lapis lazuli and the greenstone used by painters are also obtained. Wherever soil exists amongst the mountain-cliffs, there noble pines have maintained a footing, and, owing to the mildness and moisture that prevail here in combination, vegetable growth is so

rapid and luxuriant, that this district furnishes more pine-pillars for public buildings, than any other in the central provinces. Orange, and lemon, and citron trees, are seen in every valley, dark cedars adorn many a sunny brow, and the native woods that still keep possession of the hills, are amply stocked with herds of wild deer. Paper made from macerated bamboo, and wax supplied by a species of wild white bee, constitute the principal manufactures of the locality; but, so joyous is the reign of plenty, so completely does this district "flow with milk and honey," that, a native proverb which styles the shores around Ting-hoo "the magazine of the empire," adds also, "Keang-se may furnish China with a breakfast, none but Hou-quan can wholly maintain it."

On an eminence to the left of the great cascade of Ting-hoo, is a city surrounded by cedar groves, and, although so loftily seated, embosomed in hills; here Quang-tchu once governed, and was encompassed by the love and admiration of his people, as his native city was by its sheltering summits. The precipice above the waterfall was the favourite resort of this virtuous mandarin, who is supposed to have held communion there with the spirits of the glen, relative to the lost tripod, that is still searched for in the lake. On one of these occasions, however—whether the act were suicidal, or performed by an evil genius, has not been decided—he was precipitated into the foaming gulf that receives the raging waters of Ting-hoo, nor could his remains ever be recovered.

As to the tripod, from which the lake takes its name, this celebrated piece of art, the workmanship of the Chinese Vulcan, was an heir-loom in the royal family, and passed, like the stone of destiny in Westminster Abbey, along with the throne itself. A deposed prince, resolved on defeating the successor of a rival dynasty, threw the charmed emblem into the lake, from the depths of which it is yet sought to be regained. In other ancient kingdoms such vessels have been considered as symbolical of prophecy, authority, and wisdom; and, traditions of a lost or stolen tripod are connected with claims to dominion, in various histories. It would be difficult to discover the meaning of its triform, or the precise and accurate character of its shape; it may have had reference in earlier times, like the three-stringed lyre, to the three seasons of the primitive calendar—the past, present, and future of the Chinese Triad—and have been retained by Christian countries, amongst its emblems and ornaments, for this very triune property.

The fate of Quang-tchu, in his search for the tripod, made a lasting impression upon those whom he governed with so much wisdom and justice, and it was resolved, in consequence, to erect a temple to his manes, on the rock beside the spot where he is supposed to have perished, and to institute an annual festival in commemoration of his virtuous example. Feats, and sports, and mock-combats are held upon the water, the pretended object being the recovery of the tripod, for the purpose of placing it in the hall of Quang-tchu; and they are conducted with a bolder spirit than others of the kind, from the very general partiality prevailing here for boat-racing, and other aquatic sports. Long boats terminating in a dragon's head, and called *long-tchuen*, are built for the occasion; and in these, which are gilded and gaily adorned with ribands, the tripod, or other prize, is contended for with an emulation often ending fatally to the candidate for honour.

THE CULTURE AND PREPARATION OF TEA.

In far Cathay is Adam's line,
A peaceful and a sober race;
Uncultur'd there the vaunted vine—
A growth more blest supplies its place.
Though scorn'd, the world's purveyors they: and we
Dismiss our wine for *Chinaware* and *Tea*. C. J. C.

It is uncertain to which country, China or Japan, the tea-plant is indigenous; nor have European botanists arrived at such an exact knowledge of its habitats as enables them to assign its proper classification. But so strongly does it resemble the *Camellia* in its botanical characters, that it is now generally referred to that genus—its flowers and leaves, however, being much smaller. Whether this Asiatic plant has been known elsewhere, or will thrive in a different soil and climate from those in which it is now so successfully cultivated, may be doubted; but we are assured that it has formed one of the favourite productions of the Chinese central provinces from the remotest antiquity.

There are probably two varieties of the plant to which the Chinese give the name of *Thea*, or *Tha*—the *Thea viridis*, with broad leaves, and the *Thea Bohea*.* It was long thought that green tea was gathered exclusively from the former, but this conclusion is not drawn from sufficient evidence, and the notion seems to have arisen from the circumstance of there being two distinct tea districts in the empire. A spacious tract in the province of Kiang-su, included between the thirty-first and thirty-fourth degrees of north latitude, and sheltered by the mountain-chain that separates this province from Tche-keang, is usually denominated the Green Tea district, while the Black Tea district is situated in a lower latitude, and at the base of the mountains that form the line between the provinces of Fo-kien and Kiang-see. The whole range of the tea districts is therefore comprehended between the twenty-fifth and thirty-fourth degrees of latitude. It should not, however, be concluded, from the cultivation of the tea-plant being apparently confined to these provinces, that it is not, or might not be, extended to others; nor, from the *thea viridis* being prepared in the upper province, that it could not also be matured in the lower; for it is not unfrequent, in civilized countries, to find special manufactures located in particular districts, beyond which they seldom migrate. Besides, it is more truly the case with respect to the cultivation of tea in China, the plant growing in most

* A chemical analysis of both species gives the following contents:—Of Green Tea, 34·6 parts of tannin, 5·9 of gum, 5·7 of vegetable albumine, 51·3 of ligneous fibre, with 2·5 of loss. Of Black Tea, 40·6 of tannin, 6·3 of gum, 6·4 of vegetable albumine, 44·8 of ligneous fibre, with 2· of loss. The ashes contain silica, carbonate of lime, magnesia, and chloride of potassium.—*Davy, Frank, &c.*

of its provinces, even those bordering on Chinese Tartary, being gathered in several of them for home consumption only, while the whole produce of the green and black tea districts is reserved for exportation to Europe and America.

The distinctions assigned by commerce to the different descriptions of tea are supposed to have originated with the Canton merchants; the epithets *bohea*, *congo*, *campo*, *souchong*, *pouchong*, *flowery pekoe*, and *orange pekoe*, for black teas; and of *twankay*, *hyson skin*, *young hyson*, *hyson*, *imperial*, and *gunpowder*, for green teas, being wholly unknown in China, with the exception of that styled *imperial*. This latter, called *yu-tien*, which is only served on occasions of ceremony, consists of the young leaves of the plants, not of any rare species, and is identical with the high-flavoured tea which Du Halde, who calls it *Mao-tcha*, asserts to have been appropriated to the emperor. Even the cups used with the imperial preparation are different from those generally employed, being furnished with a perforated silver plate, to keep the leaves down while the infusion passes through; and also with a stand or saucer of precious metal, shaped like a Chinese boat. As for the many varieties of tea known to European merchants, they can be but mixtures of different values and qualities, or successful imitations by ingenious Asiatics. In Kwan-tung a superior description of tea is sold, obtained from a species of moss peculiar to the mountains of that province; and European travellers have frequently seen ferns, prepared for a similar purpose, exposed for sale at Nanchang-foo, on the lake Po-yang, where an infusion from that plant was a very favourite beverage. There is much reason to suppose also, that if the Chinese do not actually sell the *camellia* leaves as tea to foreign dealers, they mix them, and in no measured proportions, in their chests for exportation. The introduction of a few leaves of the *olea fragrans*, a system adopted by the Japanese to impart a high and aromatic flavour to the leaf, can hardly be viewed as a violation of commercial integrity, and is not exposed therefore to the censure with which other admixtures are justly chargeable. But there are numerous schemes, both for increasing the weight and adulterating the contents of each chest, which have been imputed to Chinese merchants since the first commencement of our humiliating trade with Canton.

It is somewhat singular, that tea is supposed to have been first employed by the Chinese as a preventive of leprosy, the precise object for which ardent spirits were first distilled and drank in the northern countries of Europe. The same apprehensions, errors, and superstitions, therefore, appear in this instance to have influenced a large portion of the human race in different countries from the earlier ages. These qualities, however, do not now continue to be attributed to the infusion of tea-leaves; but others, perhaps more valuable in an age when leprosy is unfrequent, are allowed to attend its use. Its effects on the human system are those of a very mild narcotic and sedative; and, like those of any similar medicine taken in small quantities, exhilarating. Chemical analysis, however, has not yet discovered that principle in tea to which its exciting property is due. The green tea preparations possess this quality in a much higher degree than the black; and a strong infusion of the former will, in most constitutions,

produce considerable excitement and wakefulness. Still, of all narcotics, tea is the least pernicious, if indeed it be so in any degree.

Some of its medicinal properties possess much value. Taken moderately, and cautiously, it acts as an astringent and corroborative; it strengthens the stomach and bowels, assists digestion, acts as a diuretic and diaphoretic; but, excess must be avoided, and vigilance exercised in its administration. Induced by such valuable properties, other nations, distinguished for intelligence, enterprise, and perseverance, have attempted the naturalisation of the tea-plant in their colonies, or parent states. In the island of Java, the Dutch have undertaken its cultivation, and, to ensure success, imported cultivators from the tea-districts of China. These little plantations promised favourably at first; but, whether from faithlessness in the labourers, error in the selection of the plant originally, or a change of purpose on the part of the government, not wishing to excite Chinese jealousy, the speculation was not pursued with the enthusiasm in which it originated.

Another attempt, also attended with prosperity at the outset, was made near St. Sebastian in Brazil. In the botanic garden, six miles from that city, the government incurred the expense of collecting rare and valuable exotics from opposite parts of the world. To their growth and fruitfulness both soil and climate were favourable, and the plants of the East appeared to have suffered no diminution of vigour by transplantation. A political lethargy, however, came over all Portuguese institutions, the influence of which unfortunately extended to this once celebrated botanical collection; and were it not for the zeal, taste, and judgment of Senor Gomez, the superintendent of a powder-mill in the neighbourhood, the botanic garden of Saint Sebastian, like the flowers of its annuals, would have passed away from sight and memory. This gentleman, notwithstanding the defects of the establishment, continued, through the aid of a few Chinese gardeners, to cultivate the tea-plant with great success. "It was in seed at the time of my (Dr. Abel's) visit, and its leaves had been repeatedly and effectually manufactured. Many other Chinese plants were growing here in full vigour; amongst those the tallow and wax trees, and *camellia sasanqua*, were the most conspicuous." In later years than those in which Sir Henry Ellis and Dr. Abel visited Brazil, the tea-plant was discovered growing wild in Assam by Mr. Bruce. This gentleman traced it along the Brahmaputra from Jaipore in Lower Assam, to Jorhaut, the capital of the upper province. It is found in the natural jungle which covers a large portion of the country, and beneath the shade of which it grows luxuriantly. Under the superintendence of the discoverer himself, the culture of tea was spiritedly commenced; and, with the aid of Chinese cultivators, there is no reason to suppose that it will not be ultimately able to compete with the large black-leaved tea, called, in England, bohea, and in China, *ta-cha*, or large tea.* A company has been formed in England to encourage the culture and the trade; and parcels of very fine tea have been imported from Assam.

Tea is in general use in China; and "in families and shops," says the Rev. W. C.

* In Mr. Fortune's *Residence amongst the Chinese*, the best account of the tea-plant will be found.

Milne, "where visitors are constantly pouring in, a commodious tea-pot, full of the decoction, stands on a counter or convenient side table, surrounded by a bevy of tea-cups, to oblige the thirsty customer. Rain-water is the universal favourite for preparing the draught; hence, in economical families, huge monster jars are constantly standing under the eaves of the houses, to catch every drop of the 'heavenly rain.' Strong tea is not preferred by the Chinese; black tea being the rule, green the exception; and it is drunk without any admixture of milk or sugar."—"Tea-gardens" are as common in China as in England.

LOADING TEA-JUNKS AT TSEEN-TANG.

The sweat of industry would dry and die,
But for the end it works to. *CYMBELINE*

ON a tributary to the river of "the Nine Bends," and in the province of Fokien, is a romantic, rich, and remarkable spot, the resort of tea-factors, and the principal loading-place, in the district, for tea destined for the Canton and other markets. The hills and the valleys here are equally favourable to the production of this staple of China, and the tea-tree itself has been carefully examined, and its peculiarities ascertained by Europeans in this locality, with more minuteness and scrupulosity than elsewhere.

As in the preceding article we have given some particulars of the tea-plant, we will, in this, describe the process of cultivation.

In the process of sowing, several seeds are dropped into a hole made for their reception, the cultivator having learned from experience, the risk of trusting to a single grain. When the plant appears above the surface, it is tended with the utmost care; attacks of insects are jealously provided against, rude visitations of wind cautiously prevented, and, should the tea-farm be distant from the natural stream, skilful irrigation conducts an artificial rivulet through every part of it. The leaf being the product required, every artifice is employed to enable it to attain maturity. For three years, or until the plant has risen to the height of four feet, no crop is gathered; the little tree being permitted to retain all its innate power of self-sustenance; but, having attained this age, gathering is then commenced, and conducted upon the most methodical principles. As the youngest leaves afford the most grateful infusion, it is desirable to gather early, but this must not be done with a precipitation likely to endanger the future vigour of the tree; and hence no leaves are pulled until age has established hardihood. The first shoots, or the appearance of the bud, are covered with hair, and afford the fine flowery Pekoe; should they be permitted to have a few days' more growth, the hair begins to fall off, the leaf expands, and becomes black-leaf Pekoe. On the same tree, of course, some young shoots occur that present more fleshy and finer leaves—these afford the Sonehong; the next in quality makes Campoy; a shade lower, Congou; the refuse is Fokien Bohea.

Tea-plants are grown in rows about five feet asunder, the intermediate furrows being kept free from weeds, the asyla of insects; and the trees are not allowed to attain a height inconvenient for pickers. Indeed, when the tea-tree reaches its eighth year, it is removed, to make way for a more youthful successor, the produce of old trees being unfit for use. The flowers of the tree, which are white, and resemble the common monthly-rose in form, are succeeded by soft green berries or pods, each enclosing from one to three white seeds. March is the first month in the year for picking, both as to time and quality, and great precautions are observed in this ceremony. The pickers are required to prepare themselves for their task by a specific process. For several weeks previous to the harvest, they take such diet only as may communicate agreeable odours to the skin and breath, and, while gathering, they wear gloves of perfumed leather. Every leaf is plucked separately, but, as practice confers perfection, an expert performer will gather twelve pounds in the course of a day. April is the second season;—leaves gathered in this month afford a coarser and inferior description of tea; they are plucked with fewer ceremonies than those of the preceding crop, but, should a large proportion of small and delicate leaves appear, these are selected, and sold as the produce of the first picking. In May and June inferior kinds are gathered, and even sometimes later. Leaves of the earliest crop are of small size, of delicate colour and aromatic flavour, with little fibre and little bitterness; those of the second picking are of a dull green; and the last gatherings are characterized by a still darker shade of the same colour, and a much coarser grain. Quality is influenced by the age of the plantation, by the degree of exposure to which the tree has been accustomed, by the nature of the soil, and the skill of the cultivator.

The leaves when gathered are placed in wide shallow baskets, and during several hours exposed to the wind and the sunshine; they are next removed into deeper baskets, and taken to the curing house, a species of public establishment found in all tea-districts, where the drying process is superintended, either by the owners, or by the servants of the drying-house. A number of stoves generally ranged in a continuous right line, support a series of thin iron plates, or hot hearths. When heated so high that a leaf thrown upon it returns a loud crackling noise, the hearth is prepared for the process. A quantity of leaves is now laid upon the plate, and turned over by means of a brush, with a rapidity sufficient to prevent their being scorched, while they are enduring a considerable degree of heat. When they begin to curl, they are swept off the hearth, and spread out upon a table covered with paper, or some other smooth and fine-textured substance. One set of attendants at the table proceed to roll the leaves between their hands, while another, with large fans, are employed in reducing the temperature suddenly, and thereby accelerating the requisite curling of the tea. The heaps are submitted a second, and even a third time, to the same process, until the manufacturers consider that they are perfectly cooled and properly curled. Coarse kinds, that is, refuse from the two last gatherings, being filled with stronger fibres, and possessing a bitter flavour, are exposed to the steam of hot water, previously to being thrown upon the heated hearth; and if the artist be skilful, their appearance and quality may both be

materially improved. For some months, the dried tea remains in baskets in the storehouse of the grower; after which it is once more exposed to a gentle heat, before being carried to market.

An obvious distinction exists between the farmer, or grower, and the manufacturer: the former separates the respective qualities with the utmost care, and disposes of them, in that selected manner, to the manufacturer, either at his own house, or in the most convenient market: the latter removes his purchases to his private factory, and there, taking certain measures from each heap, mixes them together, in proportions producing the exact quality he wishes to give each particular class, or number of chests; the farmer therefore is a separator—the manufacturer, a concentrator. And now the process of planting, rearing, gathering, drying, separating, and mixing being completed, it only remains to pack the preparation into chests, and tread it down sufficiently; in this convenient form it is put on board the junks at Tseen-tang, and other loading-places in the tea-growing countries, and carried to the stores at Canton or Macao.

MOUTH OF THE RIVER CHIN-KEANG.

Does the bright heaven make of thy tide its glass?
 Do the dark clouds above thy mirror pass?
 Do thy banks echo to the shepherd's song?
 Do human feet pass restlessly along?

SEVERAL tributaries discharge their waters into the Yang-tse-kiang in the vicinity of the Golden Island, and, by their combined effects, have there given to the channel of that noble river all the characters of a vast land-locked bay. This advantage is fully appreciated by native navigators, who not only make this expansion a regular halting-place, but in many instances the terminus of their voyage, by transhipping their freights for distant places, and returning for others. Independently, however, of the beauty of river scenery, which is here so conspicuous that the Golden Island was once the favourite retreat of royalty, exclusive of the concurrent advantages which the locality affords as a commercial entrepôt, the embouchure of the Chin-keang is a place of the utmost consequence to the internal security of the empire. It is the spot where the advance of a hostile fleet should be resisted: it is the key of the Imperial canal, for, a few powerful war-steamer anchored here, could effectually blockade the approach to Peking by the canal—to Nanking, by the Yang-tse-kiang. The peaceful and passive policy of China has not hitherto felt it necessary to fortify this passage of the river, but possibly the experience of recent events may humble their pride, or correct their prejudices, in whichever of those evil qualities the error may have its source. A pier or jetty raised on piles, and extending for several hundred yards from the great river, serves as a loading and a landing place for junks of burden; and stores for the deposit of merchandise, either for reshipment or immediate sale, stand in the very waters that

wash the base of the steep cliffs. A lofty rock, that rises like the frustum of a cone, and shelters the official residences of the little port, is broken into picturesque forms, beautifully tinted by the masses of lichens that shade its deep fissures, and by the bright foliage of the pine that waves over it. An assemblage of glowing white houses on the summit, secure apparently of surprise, constitutes a sort of Tartar capitol, in which a garrison is stationed for the defence of the large cities in the surrounding district, and for the conservation of the river. A pathway, cut in the rock, encircles it like the spiral staircase of a campanile, but the actual length of the ascent is so considerable, that few others than the residents of the citadel encounter it.

The surface of the rock is both spacious, and fertile enough, to afford fruits and vegetables to its occupants; and pines, and cypress trees, flourish here in numbers large enough to form a perfect shelter against the winds. From the highest point of the cliff that faces the north, a magnificent panorama is presented to the view. Immediately beneath is seen the city of Chin-keang with its quay and shipping, and fishing-boats arriving and departing; a little further, the great river having extended to a width of two miles, is descried winding majestically through the land for many a li; in the centre, and where it is richest, the Golden Island, clothed with the most luxuriant foliage, through which pagodas and temples occasionally peep, rises gracefully from the silvery surface, and immediately opposite is observed the opening of the Imperial canal into the bay of Chin-keang. A mountain-chain, composed entirely of granite, extends along the north bank of the river, as far as the ken can reach, and closes, in that direction, this amazing picture. There is no passage on the river more conspicuous by the presence and concentration of great and striking features—none more eminently beautiful and animated by trade—none of so much importance to the empire when threatened with invasion by any Christian power.

COAL-MINES AT YING-TIH.

"There is no malice in this burning coal." KING JOHN IV. I.

COAL abounds universally in China, although not raised so extensively in any district as that at the base of the Meling mountains, which bound the province of Kwang-Tung on the north. Where the Pe-kiang river, descending from this vast chain, forces its way between the rocks, native industry is actively displayed in the process of raising coal, and lading the barges for the lower country, where extensive potteries are established. Coal-districts are in general wild and savage in their aspect, and Ying-Tih, however relieved by the magnificent forms that appear on every side, partakes still of all the characters of desolation. Once clad with pines, the miner has disafforested the banks, and few dwellings, save the colliers' huts and agents' offices, contribute to humanize the prospect. Intent on gain, at least on occupation, a dense population is collected here, finding homes in miserable cottages on the summit of the cliff, or occasionally in the

very bowels of the earth. No assistance being derived from machinery, no coal is raised through upright shafts, after the depth becomes inconvenient, or water collects in the pit; so that the principal and most profitable mode of working, consists in driving horizontal levels, or adits, into the front of the rock that overhangs the river. In this way water is readily drawn off, ingress and egress easily accomplished, and the coal discharged into the barges, immediately from the mouth of the pit. A fleet of junks is always assembled beneath the beetling brow of Ying-Tih, waiting their turn; some just under the entrance of an adit, others at the foot of a long flight of steps that descend from shafts sunk in higher parts of the hills. Carriers appear in perpetual motion on the stairs hewn with vast labour in the rock, bringing the coal from an adit to the junks below, or returning for another load. Neither barrows, nor wains, nor any mechanical advantage, is seized by the colliers in this operation; two baskets, suspended from a bamboo cane that rests across the shoulders, being the only adjutary means employed. Fossil, bituminous, and stone coal are found in China, but the last kind appears to be most prevalent. From the pit it is frequently taken to places where it is charred a little, before use; and coal-dust combined with earth makes a convenient mixture for rice-stoves. So early as the age of Marco Polo, the Venetian traveller, this valuable mineral was familiarly known to the Chinese, yet they do not appear to have applied it to manufacturing purposes. "There is found," writes that eminent traveller, "a sort of black stone, which they dig out of mountains, where it runs in veins. When lighted it burns like charcoal, and retains the fire much better than wood: insomuch that it may be preserved during the night, and in the morning be found still burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a considerable heat."

CEREMONY OF "MEETING THE SPRING."

" Come, gentle Spring, ethereal mildness, come,
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend." THOMSON.

NATIONAL amusements amongst the Chinese are generally associated with pretended sanctity, or rather actual superstition; and every cardinal event in earthly affairs is referred in their stolid creed, to some revolution of the heavenly bodies—some phenomenon in the firmament—some periodic change in the great government of the universe. Little acquainted with the real forms of the planetary orbits, they pay much attention to the solar and lunar motions, and are zealous in their celebration of festivities in honour of both. When the sun is in the fifteenth of Aquarius, and when the second February moon appears, it is the custom to form a procession, and go forth to meet the coming spring. Before, however, the festal day arrives, the more pious portion of the idolaters visit the various temples of Fo, or of Taou, or the Hall of Confucius, or those fanes dedicated to eminent men of times passed by. Those less infected with superstitions enthusiasm, take advantage of the prevailing idleness, and pay periodical visits to their

friends and relations in distant provinces, or make parties of pleasure to favourite places of recreation. A third class, however, uniting the extremes of riot and religion, devote their leisure to the joyous celebration of the approaching season. A decade of days is appropriated to the ceremonies specified, and distinguished by the object of worship on each day respectively. The fowl, dog, pig, sheep, ox, horse, man, grain, hemp, and pea, are the natural products that constitute the subject of procession and veneration successively. Two of the ten days are held in greater reverence than the rest: these are the festivals of man and of the buffalo. On the latter occasion, a procession, formed at a concerted place of rendezvous, advances to some rural temple, where it is received by the chief magistrate of the district, who offers an accustomed sacrifice, and prostrates himself before the rude emblems of the season, borne by the procession-men. All the mummers are decorated with ribands or garlands; some are supplied with instruments of music, such as drums, gongs, horns; others carry banners, lanterns, or representations of pine-apples, and fruits of larger growth. Boys, dressed like satyrs or fauns, and seated on rustic altars, or on the branches of trees, are carried along in litters; on other stages are arranged little maids, dressed like Flora, supporting the camellia, as figurative of the tea-plant, the usefulness of the leaf and the beauty of the blossom being meant to express the distinguishing characters of the softer sex. Above all, rises a huge buffalo, or water-ox, made of clay, or of a bamboo frame-work, covered with paper, and borne by a number of able-bodied worshippers, dressed in spring colours. It is not unusual to have a hundred tables, or litters, in a procession, each sustaining a number of boys or girls, an effigy of the water-ox, or of the human face divine. Arriving at the door of an appointed temple, the che-foo, who had been in waiting there from the preceding day, advances to welcome them, in his capacity of Priest of Spring. He is *pro tempore* the highest officer in the district, exacting obedience from the viceroy, should they meet, during his ten days' sovereignty. Gorgeously attired, and shaded beneath an umbrella of state, enriched with embroidery, he delivers a discourse upon the praises of spring, and recommends the cause of husbandry; after which he strikes the figure of the water-ox three times with a whip, as the commencement of the labours of the plough. This is the signal for general action; the multitude now proceed to stone the buffalo, from which, as it tumbles to pieces, numbers of little images fall out, for which a general scramble takes place. Proceeding to the various public offices, the cortège halts in front of each, and there makes a noisy demonstration, in return for the images, or medals, so generously thrown amongst them by the authorities.

The ceremony observed on "Man-day," when an image of the human form is carried about in triumph, is in all respects identical. Government supply the litter-carriers, and the litter-men, (Tae-Suey) and the effigy, which is worshipped as "the Deity of the Year," in allusion to the cycle of sixty years employed by the Chinese in their chronological computations. There is a festival observed at Palermo, and called "The Triumph of St. Rosalia," which, in its extravagance and arrangements, very much resembles "Meeting the Spring," but differs altogether in its objects. However, the festival of Apis, in ancient Egypt, resembles the Chinese feast in every respect.

THE IMPERIAL TRAVELLING-PALACE.

AT THE HOO-KEW-SHAN.

Give me a mountain-spot where Nature's forms
 Enchantress Memory twice doth consecrate ;
 Green dreamy vales, and summits swept of storms
 Rife with the love-tale or dark wizard's fate
 Well might a Cham's pavilion-walls surround
 The Buddhist's Chair and phantom-Tiger's Mound.

C. J. C.

JUPITER descended occasionally from Olympus, and became the guest of mortals, and the king of Tartarus emerged from his gloomy hall to visit the palace of Queen Ceres, yet the mighty autocrat of the "Celestial empire" never deigns to enter any save an imperial habitation. No private palace of his humiliated mandarins, no public serai of his enslaved subjects, is ever honoured by the imperial presence; when the court makes a tour of pleasure or poliey, the retinue is lodged at "travelling palaces" erected for their reception. These occur along the great high-roads that connect the principal cities of the empire, and some of them exceed in sumptuousness, all in picturesque accompaniments, the much-celebrated palace and gardens of Pe-king.

Keang-su is a fair and a fertile province, enjoying variety of seasons, of soil, of scenery, "here we find the country growing more beautiful, better cultivated, and in all respects more interesting; we are soon surrounded by picturesque hills in the distance, and the people display superior riches and prosperity in their dresses and habitations." In the midst of these happy faces, and amongst these sunny hills, is the imperial travelling palace of the Hoo-kew-shan or Tiger Mound. The locality is about nine le northwest of Soo-chow-foo, the second city of the first rank in the province, and is one of the most famed in Chinese story, for its romantic scenery, its commanding prospects, and its ancient legends. From the conspicuousness of the mound that rises so precipitously from the level country, and which has now become a valuable landmark to the mariner, this "gathering of rocky eminences" is also known as the Hae-yung-fung, "or sea-rising peak." Every summit of this "many-topped" group, every recess within these mountains' bosoms, every ravine that intercepts their continuity, presents some object of curiosity or admiration, in the production of which art and nature contend for superiority. On the highest pinnacle is the Kéen-ehe, or "Sword Pool;" beside it the Tseen-jin-tsö-shih, or "rock to seat the thousand people," and opposite are the Säng-kung and Shwö-fä terraces.

On this spot, as legends say, Heu-loo, King of Woo, was buried, with all the ceremony that suited his rank, and on the third day after his entombment a white tiger was seen seated on his monument, where it remained for several days, and to which it paid periodical visits for many subsequent years. It is also believed that when Che-hwang of the Tsin dynasty, and first universal monarch of China, meditated destroying the tombs of Woo, the white tiger, the genius of the family, appeared to him on the mound that is named after his species, and deterred him from his purpose.

Its sanctity and historical associations, in addition to the attractions of its natural beauties, led hither two brothers, Wang-seun and Wang-min, officers of the court of Tsin, who built their country-seats amidst the rocky defiles of the mountain. The list of temples on the Tiger Mound includes the Twan-poo, in which sacrifices were offered; the Yin-ho-tsing where Tung-chang studied, and in which a tablet is suspended wherein he is described as "the thrice-reverencing Tse;" the Woo-héen, or Temple of Five Worthies, adjoining the preceding, is dedicated to three celebrated characters of the epoch of the Tang, and two of the Sung dynasty.

Antique reliques of various descriptions lend an interest to this remarkable locality, perhaps the ruins of the Ko-chung-ting or "Middle Hall," and Pih-kung's Dyke, so called from Pih-loo-téen by whom it was constructed, are held in greatest veneration by Chinese antiquaries. There is a story that Säng-kung, a celebrated Bhuddist priest, was engaged in expounding the mysteries of his faith on the Tiger Mound, when the Emperor Wan-te, of the Sung dynasty, arrived there, and interrupted his prelections by inviting some of his disciples to a banquet. To the emperor's request that his guests would partake of the cheer, one, more courageous than the rest, replied, that "the rules of the priesthood forbade its votaries to taste of food after the day had passed its *middle*." "How," said the Emperor, "can the commencement be in the middle (ko-chung)?" "When it is day and dawn of day," answered Säng-kung, "Heaven is said *to middle it*, and how can it be otherwise?" The priest was silent, then raising his chopsticks, proceeded to taste the delicacies that were spread before him, after which, in commemoration of the circumstance, he bestowed upon the pavilion the name it bears to the present day. In after ages this revered asylum was the solitary abode of Chö-taou-säng, another Bhuddist priest, renowned for sanctity and learning. Having in vain solicited the attention of men, and finding them a perverse generation "totally destitute of reflection," he collected a number of large stones, and placed them upright all around his rude mountain-pulpit; then seating himself amidst these chill emblems of the human heart, he sarcastically proceeded in his exposition of the Shwö-fa faith, upon which his silent auditory are said to have bowed assent, and in that approving posture they still continue upon the scene of the event.

The summit of the bold rock that rises abruptly behind the imperial buildings, and is connected with the opposite cliffs by an arched viaduct spanning a deep ravine, is surmounted by the beautiful Han-meau pagoda of seven stories. From this graceful structure, formerly attached to the Ho-tsing temple, the prospect is extensive and

delightful, forming, from the earliest periods of native topography, a subject of the most enthusiastic admiration. The hills of the Hoo-kew are marked by deep ravines, down which streams of transparent water are heard eternally falling, and, on the narrow pathways, that follow their winding course along the lowest depths of the dark chasms, the rays of the sun scarcely ever strike. Nothing can be imagined more tranquil, lenely, and inspiring than the lofty site of the temple itself, "where the blue ether is breathed, and the white clouds pierced to reach the arch of Heaven." Below, in the wide-extended plain, is the populous Koo-soo, and from this sublime observatory you may "in a turn of the hand" behold the south.

Adjacent to this glorious relic of Bhuddism stands the chair, a rude rock, such as the Druids of old erected in Britain, whence the venerable Säng-kung delivered his discourses, and taught the vain precepts of his idolatrous faith. His throne, more imperishable than his theory, looks down upon the "Sword Pool" beside it, along the banks of which for thousands of cubits, two walls resembling mountains extend, although evidently "cut by the hand of man;" the water is remarkable for its transparency, as well as for the violent agitations to which it is subject upon the least visitations of wind: and the melancholy sound of its waves, as they roll upon the shores, are heard in solemn echoes all round the group of the Tiger Mound. Lower down upon the hill is a circle of unhewn rocks, with huge boulders lying irregularly around, and near to these the stone benches of "the thousand people." The surface of these beautiful hills presents everywhere some relic of Bhuddism bearing a remarkable analogy to the druidical remains of England and Ireland, and the proximity of the Pagoda, a variety of the Irish pillar-tower, strengthens the resemblance. The Pih-leen-ehe, or Pool of the White Lilies, is situated still lower down, having its surface resplendent with the vermillion and blue of these sumptuous aquatic plants. A pathway from the bank of the fairy-lake descends amidst rocks, and grottoes, and sparkling fountains, reconducting the visitor to the garden from whence the principal front of the palace is approached. An oriental topographer, in the florid style of his climate, speaking of the scenery of Hoo-kew, says, "its height does not oppose the clouds, its depth does not conceal its prospects, nor is its shallowness a hillock; it has paths extending to an extraordinary distance, apparently impervious, and then again passable, with rocks which seem suddenly to divide, and then as suddenly to unite."

In the centre of the accompanying view may be observed an upright stone inscribed with the words "Hoo-kew," the name of the place; its presence affords another analogy between oriental customs and those of these western Isles. There are still in North Wales many such "upright stones," some perhaps, like the Roman *Termini*, to mark territorial boundaries; one called Maen y Campiau, "the Stone of Games," the goal, perchance, of some primitive stadium; while another, perpetuating a station of pilgrimage or penance, is still designated Maen Aehwynfan, "the Stone of Lamentation." This assemblage of ancient remains, this group of picturesque hills, rendered interesting by so many associations, is now included within the grounds and the gardens of an imperial palace, and is no more likely to revert to the dominion of priestcraft.

TEMPLE OF POO-TA-LA,

AT ZHE HOL, IN TARTARY.

Temple of Pagan Fo! Gigantic shrine
 Of giant idol and more monstrous faith !
 Can prison-walls, and altars such as thine,
 Train votive Emperors o'er the desert's path ?
 Oh ! then shall China's ill her blessing prove,
 When Christian Zhe-hol crowns our missionary love. C. J. C.

OF Tartar descent, the emperor of China still retains his Tartarian predilections. The language of his original country is not discouraged, Mongolian Tartars find especial favour within the boundary-wall, and every returning summer witnesses the emigration of the Imperial household to his majesty's ancestral home amidst the wild scenery of Zhe-hol. The journey thither is long, the way fatiguing, but the period at which it is made, obviates numerous inconveniences, that more severe weather and shorter days might occasion, while the imperial *cortège* finds suitable accommodation at the numerous travelling-palaces placed at equal intervals along the line of road reserved for royalty alone. Two objects, personal interest and public duty, demand the emperor's annual visit to his patrimonial possessions,—inspection of his domains, and reception of the khans to whom he entrusts the government of Tartary. These great claims upon his feelings and his justice being answered, he devotes one portion of his leisure to the pleasures of the chase, another to the offering of prayers and presents in the great temple of Fo.

The palace and gardens are seated in a valley on the banks of a majestic river, in the immediate vicinity of the little town of Zhe-hol, and overhung by lofty and rugged mountains, which, at the season of the imperial visit, present a scene of the most sublime and gratifying character. Accompanied by his Tartar life-guards, who are not required to follow the faith of their sovereign against the impulse of their consciences, his majesty enters the Poo-ta-la, while his satellites occasionally remain outside, employing themselves in showing how “ swift is the arrow from the Tartar's bow,” how incomplete his knowledge of the management of artillery, and how relentless his maxims in the punishment of minor offences. The Poo-ta-la, a corruption of *Budhalaya*, the habitation of Budah, is the most spacious, celebrated, and wealthy of all the temples in Tartary. It includes one great and several smaller structures of plain exterior. The main building is a square, each side of which extends 200 feet, and its general character and design are totally unlike those of any temple or building in the Celestial dominions. Eleven lofty stories are distinctly marked by as many tiers of windows in the principal front, and the inferior buildings, as viewed from the eminence in the imperial park, whence the illustration is taken, are pierced as numerously in proportion. The golden chapei

occupies the central quadrangle of the principal pile, and corridors and galleries below and above surround the area in which it stands. In the centre of the chapel is a dais enclosed by golden railings, on which stand three altars richly adorned, and supporting colossal figures of Fo, his Wife, and Child. At the extreme end of the chapel, in a dark recess, is the sacred tabernacle, dimly lighted by a solitary lamp, emblematic either of immortality, if it be supposed ever-burning, or of the slight tenure of human life by the facility with which its flame may be extinguished. This point is not expounded by the priest, to whose remissness the occasional extinction of this vestal lamp has ere now been imputed; nor are strangers permitted to peep within the veil of broidered tapestry, that falls between the chapel and the shrine to exclude the curiosity of unbelievers. Ascending to the roof of the chapel, the extravagance of idolatrous enthusiasm is again exhibited in the golden plates that cover it, and in the profuseness with which every part of it is decorated. The religion to which this gorgeous but unsightly pile is consecrated, is a mere modification of the doctrines of Tao-tze or "The Sons of Immortals," who borrowed all their notions from the priests of the Delai Lama of Thibet. Immortality being one of the pretended attributes of the Lama, the impostors carried with them into China a potion which they asserted to be the *elixir vitae*; but, as such an impious fraud was easy of detection, they were soon compelled to abandon it. Celibacy, however, and exclusive consecration to the priesthood, with all the other regulations of the order, are retained in the reformed religion of Lao-kung.

As the visiter passes through the chapel of gold, he will have an opportunity of seeing the eight hundred lamas attaeched to the Poo-ta-la, some sitting cross-legged on the floor, engaged in reading or writing, and others occasionally singing, in tones solemn and subdued. It might reasonably have been concluded, from their education and learning, from their having been devoted to the altar from their childhood, like Samuel amongst the Israelites, and from the vast accumulation of treasure confided to their administration, that these lamas would possess a widely-extended influence over the followers of Fo, but such is not the ease. They pay the most strict attention to the exterior rites of their religion, they contribute by pharisaeal punctuality to maintain the respect and magnificence of its ceremonies, but their private virtues, the extent and character of their information, do not entitle them to that superiority over the people which might be made instrumental to the preservation of peace and subordination in society. The dress of the lamas is simple, and suitable; from their neck they wear suspended a chaplet, or roll of beads, on which they count their orisons, and in their visits to the Tartar tents they continue, as they pass, reciting prayers, telling off beads, and professing to call down hail or rain according to the value of the present offered for such intervention. In their service in the temple they pursue the ceremonies of the *Tuo-tzes*, marching in procession round the altar, telling their beads, repeating at every count Om-e-to-fo, and bowing the head: when the entire roll is thus told off, they register the performance by a mark of chalk, and refer to it as an evidenee of the number of ejaculations made to their golden god.

This singularly stupid religion is the only one to which the government in China affords any support or protection, all sects being freely permitted to exercise the privilege of unrestricted choice. The priests of the Lama are paid and maintained as part of the Imperial establishment, and the Tartar officer of state uniformly embraces this faith, if faith it can be called, disclaiming, however, all participation in the impious principle set up by "The Sons of Immortals."

SE - TSEAOU - SHAN,
OR, THE WESTERN SEARED HILLS.

Oh, for eachaner's steed, or charmed lamp,
Or wand, or wings, to waft me thro' the sky
To where, rock-eradled, in its drapery damp,
With chant of quiring winds for lullaby,
The little *Vale of Clouds* in verdure drest,
Nestles 'mid yon *Scar'd Summits* of the West! C. J. C.

ABOUT one hundred miles west from the city of Canton, a mountain group arises, as remarkable for the actual area which it occupies, as for the vast number of its abrupt and pointed summits. The eternal resting-place of clouds, it becomes the parent of many rivers, contributing also to swell the volume of the navigable and fertilizing Se-keang. The scenery of this rocky region is celebrated by all travellers and tale-tellers; but the riches of legendary lore do not constitute the only or the greatest treasures of the locality. Those are obtained by the appliances of art and industry—"gold, precions stones, silk, pearls, eaglewood, tin, quicksilver, sugar, copper, iron, steel, saltpetre, ebony, and abundance of aromatic woods." These treasures, combined with the produce of the fertile plains that sleep around this mountain-mass, render the province of Kwang-tung, the most wealthy, commercial and civilized in the empire.

Never was mountain-scenery so illustrated by either legend or story-breathing epithet as the many-topped hills of Se-tseaou; there is not a crag in all these rude, romantic, rugged regions, that has not its tradition—there is not a natural form of any magnitude unmarked by some characteristic designation.

The form of the Se-tseaou is said to resemble "a floating dragon," embracing within its sinuosities a circuit of at least forty le. Around it is drawn by nature, or some preternatural power, four deep and yawning dikes, called Kéen-tsün, Sha-tow, Lung-tsün, and Kin, and from its summit start up, in broken yet conical forms, seventy-two conspicuous and lofty peaks. Like the towers of a fortress around the central keep, or the lily's leaves around its sheltered cup, these tall peaks enclose and overhang Yan-Yüh, or "the Valley of Clouds," a vast and fertile plain within them. The keen blasts from the east are intercepted by the peaks called Ta-ko, The Blue Cloud,* The Purple Cloud,†

* Pib-yun.

† Tsze-yun.

and The Yellow,* which form an impervious screen, even in this "kingdom of the winds." On the north-west, the most remarkable elevations are those named The White Hill,† The Great Smoothing-iron,‡ The Green Cloud,§ and The Lion-peak.¶ These rise, ridge on ridge, from "the cup of the lily," and descend again from their culminating point, by gradual falls, to the banks of the great river, which flows smoothly past their base in its progress towards the city of Macao. Down the centre of the Valley of Clouds¶ flows a clear bright stream, having its springs amidst the "Heaven's height," and the "Heaven's grove" summits, whence the water, falling in majestic sheets from one precipice to another, reaches at last the rocky reservoir that furnishes a copious supply to the river. The inhabitants of this happy valley have, with a natural and excellent judgment, conferred upon many of the surrounding objects names expressive of some characteristic property. The presence of mineral treasures is indicated by the names of Gold and Silver Wells, Iron Spring, and Jasper Rock. The bolts of imperial Jove have doubtless been often shivered on the sides and the summits of the Luytan-lun, "Thundermound," while the "Peak of the Genii," and the "Spirit's Hand," and the "Nine Dragons," have preserved in their legendary titles the fabulous records of these alpine regions.

Underneath the "Rock Peak," which closes the entrance of the vale, the stream that winds through it sinks suddenly from view into "The Bottomless Well," and, after a subterranean course of more than half a mile, enters the Pearl Canal, which opens into the Se-keang, or Western River. How closely does the Moralist's imagined seclusion from the pursuits of men resemble these faithful details of the "Valley of Clouds!"—"The place which the wisdom or policy of antiquity had destined for the residence of the Abyssinian princees was a spacious valley in the kingdom of Amhara, surrounded on every side by mountains, of which the summits overhang the middle part. The only passage by which it could be entered was a cavern that passed under a rock, of which it had long been disputed whether it was the work of nature or of human industry."

Amongst the numerous occupations that minister to the necessities, happiness, and wealth of the inhabitants of the Se-tseaou-shan, fishing constitutes one of the most constant. Not content with the tedious process of the hook and line, the Chinaman uniformly employs the more unfailing meshes of a finely-woven net. The barge or flat-bottomed boat employed in this service, is supplied with two levers, rude long poles tied together at one end, but having a net, with its suspension-frame of crossed hoops, depending from the other. The manager of the machinery allows the lever to ascend just as many feet as he desires that the net should sink in the water; and, after waiting a reasonable time for the fish to be attracted by the bait, he draws the tied ends down again, by which means the net is raised to the surface, at the stern of the boat, where an assistant is in readiness to secure the draught. This mode of fishing is essentially the same as that pursued by the fishermen on the coast of Hong Kong island.

* Hwang.

† Pih-shan.

‡ Tae-wei.

§ Tsuy-yun.

¶ Sze-tsze.

¶ Yun-yuh.

THE TSEIH-SING-YEN

OR, SEVEN-STAR HILLS

Say, stony Seven, why start ye from the plain,
 Fix'd and eternal as Orion's stars,
 And kindred-titled? Doth your group remain
 The cloud-dropp'd monument of giants' wars,—
 Torn from yon heights, upflung, and backward driven.
 Each *its own fiend to crush, the falling stars of Heaven?*

C. J. C.

IN all the romantic region of the seventy-two peaks that occupy the western district of Kuang-tung, the locality of "The Seven-star mountains" is not merely the most extraordinary, but also the most illustrative of provincial scenery and agrarian habits. Its geological structure must strike the most cursory observer, its broken and varied forms gratify the eye of fancy, and, no single scene in Kuang-tung gives a more comprehensive and simultaneous exemplification of the rural occupations of the southern Chinamen. In the revolution of events, the low lands, that now lie between these isolated rocks, were probably beneath the waters of the sea, and the alluvial character of the soil favours the idea of their aqueous origin. The detached masses, that rise up so abruptly in the middle distance, and give a name and peculiarity to the landscape, are of secondary limestone, worn into grotesque and cavernous forms, either by the abrasion of the weather, or former action of the waves. In the distance stands the Woo-fung-shih, or five-peaked mountain, attaining a height of five thousand feet, and solely of granitic formation. Every ledge, and rock-terrace, and crowning summit of these insulated hills, is reduced by industry to complete submission, and has exchanged a surface once as sterile as their aspect, for a productive and remunerating soil. In some places the disintegrated rock has supplied a meagre soil, in which the tea-plant flourishes with an exuberance superior to that which richer loam imparts; in other cases, the deep clay from the valley has been carried up and laid on the bare rock, in depth sufficient for the purposes of cultivation. There cannot be a more interesting evidence of the dense occupation of the surface, and the indefatigable industry of its cultivators, than the happy cottages that adorn the steep sides and summits of "The Seven Stars," and the mulberry-trees and tea-plantations that luxuriate around them. The poorer portion, and the latest candidates for existence, being pushed from the crowded area of the plain, were obliged to seek independence amidst the mountains; and the lessons of labour learned from their ancestors were instrumental in securing for them homes as enviable and happy.

The conical mountains that rise so majestically above the rich plain of the Tseih-sing-yen, include numerous scenes, celebrated amongst the Chinese for their beauty

and sublimity. From the Five Peaks a cascade descends so majestically, that at the interval of a mile the fall resembles one vast curtain of glass; while the thundering sound with which it reaches the bed of the river is heard at the distance of several leagues. The source of this picturesque torrent is situated in a circular hollow, entirely surrounded and overhung by four lofty mountains, densely clothed with wood to their highest peaks. The inhabitants call it "The Hollow of the rich Grove," and the peaks above it are distinguished, *more patrio*, by the most fanciful, quaint, and significant epithets. One is, the Phœnix Eyrie; another, the Jasper Stand; a third, the Terrace of Smoke and Vapour; while the sylphs of the mountain frequent "the Cloudy Road." A singular cataract rolls down the front of the Cloudy mountain, conspicuous as well for its loud and awful sounds in falling, as for the triple tides in which it tumbles.

The instruction conveyed by the accompanying illustration is not limited to mere picturesque, although faithful delineation; it comprehends, also, some interesting representations of the rural occupations of the people. Much attention is evidently bestowed on the culture of the calabash, which is induced to creep along a horizontal trellis, supported by rude pillars about seven feet in height, rendering both the blossoms and the fruit easily tended by the cultivator. This plant, the *lagenia vulgaris* of botanists, is held in much estimation by the Chinese; the pulp being edible, is extracted, boiled in vinegar, mixed with rice and flesh, and formed into a pudding. The domestic usefulness of the gourd does not cease here, the shell generally serving as a pudding-dish for the favourite mixture, after which it is laid up amongst the household utensils to serve as a drinking-cup. There are other uses also to which the calabash husk is applied, less valuable but equally ingenious, such as to disguise the fowler's head while engaged in catching aquatic birds.

Beyond the gourd-frame, numbers are seen actively employed in the watery rice-grounds, and farther still appear two branches of the Pearl Canal, whose waters answer the double purpose of transport and irrigation.

THE KIN-SHAN, OR GOLDEN ISLAND

ON THE YANG-TSE-KIANG RIVER.

Amid Pagodas' sheen and shadowing woods,
 On Kiang's Rock, his wave-engirdled cage,
 The Rajah-King of million-multitudes
 Founded, in hermit mood, a hermitage:
 There while he mused, at *gilded* courts would smile,
 A shrine more blest than they—his *Golden Isle*. C. J. C.

THIS favoured "Isle of Beauty," rises majestically above the broad flood of the Kiang, which here presents an everlasting scene of animation, from the arrival and departure of barges, boats, and other vessels, trading with the busy entrepôt of Quat Chow. The most elevated point of the island does not probably exceed three hundred feet—the circuit of its rocky shores extends about fifteen hundred; its sides, steep,



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